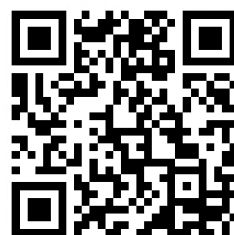

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Magazine of New Thought

*Edited by Elizabeth Towne
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NAUTILUS NEWS BY THE EDITORS

EDWARD B. WARMAN *"Do You Heed Your Hunches?"* is the subject of ON "HUNCHES"

a contribution to be published in December *Nautilus*. It deals in a practical way with the strange power of the human soul to foresee coming events. Personal incidents in Mr.



Warman's own experience will help to make the matter clear. Briefly, Mr. Warman believes that everyone is blessed with "a sleepless sentinel on the watch-tower of the soul," from whence come those intuitive "hunches" that often reveal future events and experiences relating intimately to the life of the individual. This intuitive function is a natural faculty of the subconscious mind. Mr. Warman will tell how a "hunch" once saved his life. See December *Nautilus*.

OTHER SPECIAL DECEMBER FEATURES.

"The Evening and the Morning of Creation and Your Use of Them" is the title of Brown Landone's article for December. It is written especially for those

who seem to "go stale" in the practice of New Thought—who succeed for a time and then stand still or go backward. It shows *why* this occurs and *how* to avoid it and insure continual health, harmony, happiness. How a woman was healed of open ulcers of 14 years' standing by this new idea of healing and the practice of New Thought that was really NEW.

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"How I Demonstrated a Wife." The true and romantic story of an American Soldier and his French wife. If you haven't yet demonstrated a mate, read this article and renew your courage.

"The Subconscious Cause and Cure of a Case of Neurasthenia," by Claude William Chamberlain, ought to be a help to anyone troubled with nervousness in any form.

"To a Mother with a Big Boy" and *"The Christ Method of Getting What You Want"* are two striking editorials by Elizabeth Towne that we shall try to get into December *Nautilus*.

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OF NAUTILUS Magazine, published monthly at Holyoke, Massachusetts, for October 1, 1924, State of Massachusetts, County of Hampden ss. Before me a Notary Public in and for the State and County aforesaid, personally appeared William E. Towne, who, having been duly sworn according to law, deposes and says that he is the Assistant Editor of the NAUTILUS Magazine, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation,) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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OUR THANKS.

Our thanks to the many, many loyal friends of *Nautilus* who are sending new subscribers and helping to make new friends for the magazine. It is our deep desire that this coming Christmas may find *Nautilus* visiting twice as many homes as it did a year ago. A few thousand more subscribers will make it possible.

HOW NAUTILUS HELPED A MAN IN ILLINOIS.

"I was almost frantic with an ailment that was threatening to stop me from working any day. In fact, I had already been compelled to give up at times on account of the pain. My subscription to *Nautilus* began with February number. The day it came I was practically down and out with pain. I took up the magazine and read a few articles on healing and I changed my mental attitude right then and there. I have not lost a day since, and I have almost forgotten about the trouble I had."—D. E.

And there are tens of thousands who might find the practical aid in *Nautilus* that this man did, but who have never come in contact with the magazine. Perhaps you can bring *Nautilus* to the attention of someone who needs it.

"I have not had the pleasure and satisfaction of reading a copy of the *Nautilus* since I was a resident of Cleveland, Ohio, where I was a regular subscriber, attended the New Thought meetings and purchased quite a goodly number of the Elizabeth Towne books from you people. New Thought did wonders for me then and I know it will do the same for me now. I had been 'a lunger' for years; in fact, had gone to Colorado 'for my health,' my father before had been persuaded by his physician. He went. Died when he was in his forty-second year. I went. Received no relief. Went to Wyoming, then Montana, then North and South Dakota, Minnesota, New Mexico, and came on to Cleveland, Ohio, where I secured my first real relief from the reading of the New Thought books and *Nautilus*, published by The Elizabeth Towne Co."—E. A. J.

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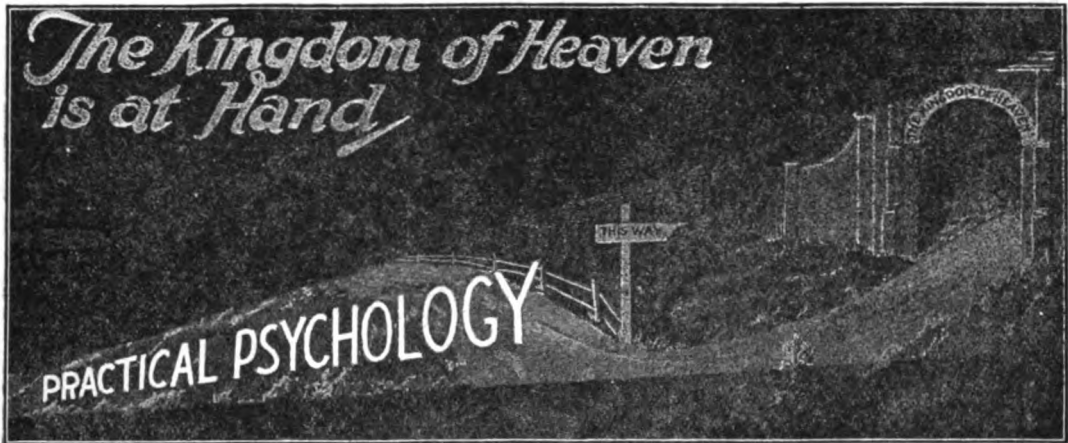
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Order NOW for Christmas. Strictly limited edition. Many orders returned in previous years.

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LAST ANNOUNCEMENT

Of LANDONE'S Individual Help Before February 1925

WHY THIS LONG INTERVAL IS NECESSARY:

During the first year of this work, more people than could be accepted registered for Mr. Landone's work in Helping others by means of Revealing Hidden Causes. Hence there were no announcements of this work last April and May; none in August; after this, there will be none until February, 1925.

ARE THESE FAILURES? DO YOU GUARANTEE A CURE?

About three out of a hundred! Failures occur whenever a soul fails to recognize and use its own power. When asked if he guarantees a cure or guarantees success, Mr. Landone always replies: "I can no more guarantee to cure you than I can guarantee to save your soul. Your soul is of God; it must co-operate." This is the only basis on which Mr. Landone does his work; the CAUSE is of its SUCCESS in HELPING OTHERS.

A PRIVILEGE: Mr. Landone's help is a *privilege* given to others, NOT a service sold for profit.

NUMBER LIMITED: As this is personal work, NOT done for profit, hundreds can NOT be accepted,—hence THIS month—only 20 will be taken for Health; 20 for Success; 20 for Personal Problems.

INDIVIDUAL: This is NOT a course of general lessons. It is particular individual help by personal confidential correspondence with Mr. Landone.



HIDDEN CAUSES: The service is **INDIVIDUAL HELP** in discovering and revealing unused capacities, suppressed instincts, impulses, desires, emotions and thoughts which prevent you from demonstrating those things, attitudes, and conditions to which you have a divine right.

THE HELP YOU NEED: You are earnest and intelligent. If your problems are not solved, certainly the causes are *hidden* from your conscious mind. As soon as you know the hidden causes, you can solve your problems and attain what you wish.

THIS MONTH THERE WERE FIFTY-ONE TIMES AS MANY COMMENDATIONS RECEIVED AS THERE IS SPACE FOR ON THIS PAGE

NEW POWER AND ENERGY: "As a result of the work of the last few days, I do feel an increased consciousness of power as well as of energy."

NO MORE BACKACHES: "I have not had a headache since I wrote you last!"

FREEDOM FROM PAIN: "With your method I fall into a relaxed attitude as soon as I go to bed. It is wonderful to wake up and not be in such misery."

PHYSICAL AND SPIRITUAL CHANGE: "I just have to tell you that I have NEVER seen such a change in anyone as there is in Mr. M——. He was up for dinner several days ago. I do not know what the change is, but it is very evident—and marvelous. He is so improved. I can't express what I feel, but it isn't just a physical change,—it is spiritual or mental—just the expression."

MONEY COMES IN: "I have been giving my business affairs close attention and am being greatly rewarded. Collection of accounts is better than they

have ever been. And the beauty of it is, they come to me and make their payments: scarcely ever do I have to go to my customer."

DOLLARS AND FREEDOM INSTEAD OF PENNIES AND RESTRICTION: "I cannot express my gratitude for the wonderful change in my life. It only seems a few short months ago I wrote you that I had to beg for a few cents from my husband. Now I am still running the business in my own name. All checks signed by me only. Your heart understands how marvelous this is to me, and how grateful I am to you."

CLEAR AND PRACTICAL: "I am finding a tremendous amount of help and inspiration in your splendid letters. I particularly like your suggestions because there is nothing hazy or supernatural about them; they are just plain common sense and practicable. I have taken off about fifty pounds pressure to the square internal inch and rejoice at the new freedom experienced."

N. B.: If registering for this work state that your registration inclosing fee of \$13.45 is for Help by a Study of Hidden Causes, so your registration will not be confused with other work announced on opposite page.

BASIS OF COST: The fee covers only the CASH COST. Mr. Brown Landone does this work without compensation for his time or service. For the year, cost has averaged \$13.45 per person. The fee may be likened to the express or freight charges on goods sent you as a gift. The goods are Mr. Landone's services, for which he charges nothing,—that is, the fee merely covers the actual cash which Mr. Landone pays out for the sake of rendering service.

REGISTRATION FOR THE PRIVILEGE: To be accepted for work in the November-December group, mail \$13.45 before November 29th. Work will be begun in the order in which applications are received.

Address and Send Fee To

CEPHAS BRAINERD, Personal Secretary,

Box 316,

Hackensack, New Jersey

LANDONE'S First "How to Attain What You Want" Lessons Entitled: GOD'S FOUR FOLD PROCESS

Eight Study Letters and Four Complete Lessons.

Lesson I. "How To Use Divine Mind."
Lesson II. "How To Use Divine Love."

Lesson III. "How To Use Divine Life."
Lesson IV. "How To Use God As Action."

WHAT IT IS: This is the "first" of the "HOW TO ATTAIN COURSES." It clearly presents the only FOUR PROCESSES which God used in creating all that is; since YOU are made in His image and likeness you must create as God creates to succeed always without possibility of failure.

A FEW OF HUNDREDS OF COMMENTS:

"Once again I see you are doing a most marvelous work in your efforts. I am certainly much better, and my improvement seems due to your third and fourth lessons in Creation."—FROM A MANY-YEAR SUFFERER.

"The Superintendent said that Charles was the best student there. This is the result of my appealing to Spirit and using the Four Fold Process last fall when Charles—disgusted with school—had decided to give up further education."—A MOTHER AND A SCHOOL TEACHER.

"As far as I am concerned, you have no idea how loving and affectionate I am growing towards my CREDITORS!! While studying your third lesson it suddenly dawned on me that all my life I have LOATHED, HATED and DESPISED—DEBT! Now, thanks to YOU, I shall be free for all time a.d., not only that, but already I have helped others to change their attitude towards conditions and things. God bless you!"—A HEALER WHO HAS DONE SUCCESSFUL WORK ON TWO CONTINENTS.

"I feel apologetic in sending such a mere nothing in comparison to what we are receiving in these lessons."—FROM AN INTERNATIONAL METAPHYSICAL LEADER.

"The strength which I possess is marvelous and the peace of mind is beyond anything I have ever experienced."—FROM A FORMER RAWSON LEADER.

N. B. In registering for these lessons state that you wish the FOUR FOLD PROCESS COURSE, so that there will be no confusion with registrations for other course announced below.

NOW: This is the second offer of these lessons in 15 months.

LIMITED NUMBER: Only one hundred more students will now be accepted.

REGISTRATION: Registration for this course of Four Lessons and Eight Study Letters is made by remitting the fee (\$5) before November 29th.

Address, CEPHAS BRAINERD, IV, Box 316, Hackensack, N. J.

(PERSONAL INSTRUCTION: For Ministrants of the Spiritual Bible School giving personal instruction, see announcements on page 46 of Nautilus.)

LANDONE'S Second "How to Attain What You Want" Lessons Entitled: GOD IN ATTITUDE AND ACTION

Eight Study Letters and Four Complete Lessons.

Lesson I.—THE PRAYER (ACTION) OF BLESSING AND SUSTENANCE.

Lesson II.—THE PRAYER (PRAISE) FOR STRENGTH AND POWER.

Lesson III.—EL-OHIM'S UPRIGHT PRAYER OF ACTUAL REALIZATION.

Lesson IV.—YAHWEH'S PRAYER OF INSPIRATION AND HEALING.

SCOPE OF COURSE: Our modern praying has often failed because we have NOT "unified" the prayer (song) of the Soul with the prayer (action) of the Body. These How to Attain Lessons bring the Soul into action to attain the results desired. This is the "second" of the How to Attain Courses.

A FEW OF THE RESULTS OF THE USE OF THE FOUR PRAYERS IN ACTION

"The use of the Prayers of Action has helped me almost miraculously in a general way. I can be on my feet for hours without feeling tired, whereas until last spring I used to wonder if I could possibly get to the elevated station without falling in the street, I was so weak and exhausted."

"I no longer have a body, but am merely consciousness, extending through space; and thought is merged in a feeling of tremendous energy and power."

"I began using your UPRIGHT PRAYER. I soon required less sleep. After a number of days, perhaps two weeks, I observed that my face was thinning. I had fallen below 200 pounds. I weighed 215 pounds when I began. NOW my weight is down to 180."

"I have been studying the Four Lessons of prayers and feeling more clearly the greatness of the work. The third one gave me the greatest sense of love for the whole world I have ever felt."

N. B. In registering for these lessons state that you wish the God in Attitude And Action Course, so that there will be no confusion with registrations for other Courses above.

NOW: This is the second offer of these lessons in 15 months.

LIMITED NUMBER: Only one hundred more students will now be accepted.

REGISTRATION: Registration for this course of Four Lessons and Eight Study Letters is made by remitting the fee (\$5) before November 29th.

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(PERSONAL INSTRUCTION: For Ministrants of the Spiritual Bible School giving personal instruction, see announcements on page 46 of Nautilus.)

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Loses 23 Pounds With Madame X Reducing Girdle

In only 2 months—without diet, special exercises or drugs. Just by wearing the comfortable Madame X Reducing Girdle—which makes you look inches thinner at once and soon brings real slenderness.

"I HAVE just stepped from the scales and was overjoyed to find that the hand pointed to 142 pounds.

"Previously I found that no matter how I tried I could not bring my weight below 165 pounds. I was hopeless. I did not bother, thinking it useless. Finally, being so uncomfortable in heavy bone corsets, I decided to try the Madame X Girdle for comfort if nothing else.

"During June and July I wore it constantly as it improved my appearance immensely. I noticed that I was gradually getting smaller. My friends say I look years younger, having lost 23 pounds with a decided improvement in health.

"I am three or four inches thinner in waist and hips.

"Everyone has noticed the change. I shall continue to wear my girdle as it is so extremely comfortable."

[Signed] Anne L. Kenney,
509 W. 170th St., New York.

Miss Kenney's experience is by no means unique. Women everywhere write us enthusiastically to tell us of amazing reductions which this marvelous girdle has quickly brought about.

Look thin while getting thin



New Clasp-Front Model

The Madame X comes in two models, the original "step-in" and a new "clasp-front" illustrated here. Both have adjustable back lacing.

Special hand-turned beam absolutely prevents splitting or tearing.

Western Distributors: I. Newman & Sons Inc., Chicago—Canadian Distributors: Dominion Corset Company Ltd., Quebec.

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slightest discomfort. And day by day, as you wear the girdle, it gently kneads away the excess fat and moulds your figure to new beauty and slender grace.

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Physicians endorse it

The Madame X is based on scientific principles of reduction by rubber massage, long advocated by health authorities and professional athletes. The rubber is scientifically cured by the dry heat method, so it will be specially strong and resilient.

You can exercise—work, play, sit—in perfect comfort, for it is so soft and flexible, it allows the utmost freedom of motion.

New Madame X Brassiere

The new Madame X Brassiere does for the upper figure just what the girdle does for waist, hips and thighs. Made of live, flesh-tinted brocaded rubber of the same high quality. Carefully moulds the figure without binding or bulging and gently massages away the fat.

See the Madame X for yourself. Get a fitting today at any good store where corsets are sold. Insist on the original patented Madame X.



Miss Anne L. Kenney after reducing 23 pounds with her Madame X

Send for free 24-page booklet showing why the Madame X Reducing Girdle reduces you so quickly and how it brings renewed health and energy. Address: The Madame X Company, Dept. G-4711, 404 Fourth Avenue, New York City.

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as thoroughly correct as they are modern." — *Detroit Free Press*, Etc.

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timers. (6) It offers big money to earnest workers. Deals paying \$1,000 to \$5,000 in commissions are recorded daily in leading newspapers. (7) You can begin work at once—in your spare time—with little or no capital. Do you know of any other business that offers you *all these advantages*? Isn't it just the kind of business you have been looking for? Send for free information—*now*—and learn all about your money-making opportunity in this *big, rich* field.

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Two Quatrains

By EDWIN MARKHAM

A CREED.

Here is the Truth in a little Creed---
 Enough for all the roads we go:
 In Love is all the Law we need,
 In Christ is all the God we know.

GOOD NEWS!

Awake, O soul, awake with happy singing:
 All, all is yours at labor's easy price:
 The world's yet young and clarions are
 ringing:
 You are New Adam in a paradise.



NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge

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EDITORIALS

by Elizabeth Towne

"Build thee more stately mansions, oh, my soul
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea."
—Holmes' "The Chambered Nautilus."

**LET God Do The Works Through
All of Us.**

THE Spirit gives me this STATEMENT OF TRUE BEING for you to use morning and night, and whenever you happen to catch yourself thinking short of the mark of the perfect success you desire to realize here and now. Here it is:

Of myself I can do nothing, but the Father in me, He doeth His perfect works according to the meditations of my heart. I picture to my Heavenly Father the perfect success I desire, I ask Him to give it to me, *I receive it from Him in the silence of Spirit*, I thank Him for it and go on my way rejoicing.

Remember your method and practice it faithfully: "Whatsoever thing you desire, **WHEN YOU PRAY BELIEVE THAT YOU RECEIVE IT** (from Spirit which is the Heavenly Father within you) and you *shall* have it".

Everything in the world comes from God, from the realm of Spirit, down into mind, mentality, then as it is dwelt upon it descends into the "heart", the habit life, where it releases the emotions that bring it to life; and as this course progresses the thing itself begins to take form, to manifest, to appear. Sometimes it is a slow process, "because of

the hardness of our hearts", but many times it is almost instantaneous in its process of realization and embodiment. All depends upon the devotion and imagination of the individual.

Go in to win and stick to it. All you desire is yours, and far greater things than you can possibly picture at the present time.

Copy the above statement of truth and give it to your friend, who needs to realize that not he can do this great work that has descended upon him, but that the Father in him is now doing the work, and his job is to take care of himself, live a balanced life, and **LET God do the work.**

▽ ▽ ▽

The Kingdom of Heaven is in All of Us.

JESUS said that "the kingdom of heaven is within you". A kingdom is a place where there is a ruler, and everybody is supposed to be obedient to his rule. Did Jesus mean that His kingdom would come on earth with an individual to exercise authority over all the others? Manifestly, not. God's kingdom on earth must be administered by the *Christ in All of Us*, not by a few hand picked authorities. Christ ruling through All of Us means democracy. It brings democracy, and nothing else does.

The kingdom of heaven, where the Christ rules in and through All of Us, the Divine Democracy of God Almighty, is to come on this earth *as it already is in heaven*. And Jesus Himself stated that heaven is *within All of Us*.

So we may depend that God in His heavens is working out His kingdom on earth as it already is in His heaven *within All of Us*.

Man's part is to recognize God's kingdom

EDITORIALS by Elizabeth Towne

as it is in heaven within himself, and to express it in his speech, and actions on earth. So shall he do his part in bringing God's kingdom on earth as it is in heaven within himself.

As the kingdom of heaven is within himself, so it is in all other human beings. Divinely implanted and pressing for expression on earth. By co-operation with the Christ in All of Us, in any group, any democracy, any government, we can bring on earth a heaven beyond even the dreams of John on the Isle of Patmos. There is no limit to what All of Us can do, co-operating in Christ.

The term is generic, covering all the human beings God created, male and female. In exactly the same way the term Christ in Us, is generic, and the heaven in All of Us is the God implanted ideal for which we are all working: an *identical* ideal in All of Us. As the ideal of heaven on earth is in you, so it is in me, and in All of Us.



Heaven as an Experience.

LET us look now within: we are all agreed that while heaven may be a *place*, heaven also may be *experience* in any place on earth or anywhere in the universe! I think we are agreed that under certain spiritual conditions any place is heaven. The spiritual conditions we find within us, in the heaven within.

What are the inner spiritual demands of our nature which must be met before even the most beautiful place on earth could be to us a heaven?

First, our souls would hunger for human association, for loving response between two equals. No criticism or condemnation of one, toward the other. No having to look up to one, or look down upon the other: a realization of two splendid normal human and divine beings, deeply in love with each other. This meets the amen of every heart. Love is heaven; and hate, division, criticism, condemnation, exercising authority over each other, being made more or less slaves to each other, inability to express according to the divine ideals within ourselves, limitation, bondage of any kind, lack of a feeling of divine equality with those around us and divine circulation of love between us: all these

things spell hell more or less. The slightest tincture of this condemnation and criticism, this lack of divine love circulating freely between two equally divine and equally human beings playing together in God's heaven—the slightest dimming of this circulation of divine loving appreciation between two human beings, this clouds any material heaven that could possibly be produced anywhere.



Heaven With All of Us In It, At the Congress.

BUT a beautiful heaven with two loving souls in it, is an impossible conception. Somebody from the outside is always intruding bringing fear, jealousy, differences, division, spoiling the free circulation of loving appreciation.

So, the two must find some way to universalize their love, to extend the circulation of love to include all of the human beings who come into their heaven. They cannot throw them over the parapet and let the dogs devour them, therefore they must, in order to preserve their heaven, find a basis for letting love circulate from themselves to all of the other persons who come into their material world.

To resent and resist even one soul who comes into our neighborhood, is to destroy our own heaven.

To despise or fear or condemn even one soul, is to destroy our own heaven for the time being.

To have someone try to make us over, or run our affairs, destroys our heaven.

And yet, if we look on the outer appearances of life we find ourselves disagreeing and condemning, criticizing, looking down upon some, and looking up to others, trying to make ourselves over according to an outside pattern set by somebody else.

And this is exactly what prevents our living consciously in the kingdom of heaven right here in this beautiful world now. If we can realize that the kingdom of heaven is AT HAND, we shall find ourselves enjoying it now.

The kingdom of heaven is at hand,—at your hand, and my hand, and the hands of every other soul. The kingdom of heaven is

EDITORIALS by Elizabeth Towne

at hand, in what we think and say and do to each other and about each other.

God's kingdom is come on this earth now, here, this moment, but only he who SEES walks in the joy of it. Heaven is here and now, and we are here to recognize, realize and glorify it.

In order to do this, our first act must be to ACCEPT every member of this Alliance in Congress assembled as the DELEGATE OF THE SPIRIT, sent of God, to express his own peculiar viewpoints of God's One Truth.

If we really consecrate ourselves to the One Spirit and believe that we are all delegates of the Spirit, called, chosen and empowered by Spirit, then we shall love each other as we love ourselves. And if we ourselves are to realize heaven, remember that we cannot exclude even one—with every one we must in our thoughts make our at-one-ment, must accept him as equally spiritual being with ourselves, and let our love move to him, and to All of Us, just as God's love is trying to move through each of us to All of Us. So shall divine love circulate, and divine wisdom with it, and the work of expressing God's kingdom on earth as it is in heaven within All of Us, will make glorious progress.

All things do work together for good: Jesus said that, without qualification. In proportion as we live from the axioms of Jesus, in that proportion shall we see and feel and realize that all things work together for good.

It is not my way that must prevail in my heaven, it is not thy way that must prevail, it is not any individual's way, nor the way of any clique or group: it is the One Way of the One Spirit moving to expression through All of Us.

▽

Finding the Together-Way of God and Christ.

I must tell you again the story of the little girl of a friend of mine, Mary aged ten. My friend is Mrs. Herbert J. Gurney, past president of the Massachusetts State Federation of Women's Club. She was visiting a friend of hers, another active Federation woman, and they were talking about co-operation and the apparent difficulty of getting their women to apply it. Little Mary listened to the entire conversation, and after Mrs.

Gurney had gone she asked her mother the meaning of the word co-operation. Mary's mother tried to make it clear, but unsuccessfully. Then she bethought herself of an illustration. Over at the side of the room stood a large chest of children's playing blocks.

"Mary, can you lift the big box of blocks from that position and bring it over to this other side of the room?"

"Why, no," said Mary, "the box is too heavy for me, I cannot carry it."

"Can little sister move the box of blocks?"

"Oh, no," said Mary, "little sister is not so strong as I."

"Well," said her mother, "can the two of you do it together?"

"Oh yes," said Mary, "we can do it together."

"Well," said her mother, "doing it together is co-operation."

Mary looked at the box, her eyes shining, thinking about co-operation. Then, still looking at the box, fascinated, she said to her mother, "Oh, I see something else, mother: if we lift this box of blocks and carry it together, the box cannot come my way, and it cannot go little sister's way, it has to go the Together Way!"

The problem of bringing God's kingdom on earth as it is in heaven in All of Us, is the problem of finding the Together Way of doing things. This is democracy's way. This is heaven's way. It is the way of the Golden Rule, the one scientific law for human association in bringing God's kingdom on earth as it is in heaven, in All of Us.

▽

The Christ in the Other Fellows!

IN Heaven, we must all find ourselves as one in our divine nature, and our divine devotion to the rule of Christ within All of Us. It is easy to have faith in the Christ in myself, or for you to have faith in the Christ in yourself, to realize that you are devoted to the Spirit, that you let the Spirit speak through you and vote through you to the very best of your ability.

It is not quite so easy to realize that as you are in this kingdom of heaven which is at hand, so is every other delegate of the Spirit in this Alliance. And that includes EVERY-

EDITORIALS by Elizabeth Towne

BODY who is a member of the Alliance and who is in attendance at this Congress. Nobody comes here unless the Spirit calls him, moves him and empowers him.

So, our one big point to guard, in living in this divine kingdom of heaven which is AT HAND in this Congress—at your hand and my hand, in what we think and say, and do to each other and thus to Christ—our one point to guard is to REMEMBER the divinity and the righteousness, the Divine Spirit and the devotion in each of us and All of Us.

So shall we be able not only to speak out ourselves in Friendly Frankness, but to listen in friendly consideration when every other delegate of the Spirit speaks out. So shall we be glad to hear all voices, to consider all ideas fully and freely, to hold lightly our own ideas, knowing that it is not Smith's way, or Brown's way, or the way of some leader that we are to find in this Congress: it is the TOGETHER WAY we are to find. The Together Way which is a composite of everybody's way, and which is THE SPIRIT'S WAY. His way through human association according to the one scientific law of human association which the world has ever heard, the Golden Rule of Jesus Christ: "All things whatsoever ye would that another should do unto you, do ye even so unto him".

What God does for us he does through us, as we do it unto each other and All of Us.

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To One Who Is In A New Environment.

I SUPPOSE that you and your mother are now enjoying the new sights and the wide spaces and the mesas of Arizona. Not to mention the pleasures of visiting a new place and new people.

This trip and change of residence ought to be a fine thing for your mother. You may find her taking a new lease on life, along with you and your husband.

For, you are all like plants which are being repotted, in a new and more alive soil. If you "vibrate with" your new environment, if you get in sympathy with it, and work with and for it, glorifying God in everything, you will find yourself taking root and springing up in a more complete life than you have ever

enjoyed before. I figure that making a radical change in environment, is as good as adding ten years to your life and infinite width and depth to your self expression and your enjoyment of life. Respond to your environment, let God work through you to glorify and beautify everything that you touch. Your new friends and acquaintances will rise up to call you blessed, and God within you will deepen your happiness and enrich your lives infinitely.

Begin to express your divine self where you are, in each and everything that you do. Ask God for guidance in what you can give to your new country. Think nothing about what your new country is giving or can give to you! It is by expressing the divine love which is your real life—it is by expressing this in your environment that you influence your environment to give back to you all that which you can possibly desire. This is exactly what Jesus meant when he said, "Seek ye first the kingdom of heaven and to be right with it, and all these things shall be added unto you." You see, the kingdom of heaven is within yourself—let God's Divine Love express through you in loving service to your new environment, to all its people, to all the work that it calls you to do. Heaven is within you, and God is in His heaven here and now, working through you to will and to do His Good Pleasure, which is the glorification of your new environment, through your good works, and your own consequent enjoyment and enrichment.

God is your full supply of health, happiness and prosperity: *working out* God's Good Will. By putting yourself heart and soul into your new work and doing it to the glory of God by doing *this*, God's perfect health manifests within you and within your environment also. *By expressing God in good works, you enjoy Him and His health and happiness forever.*

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GOD in you is equal to every problem if you will just give Him a chance to work through a mind concentrated on these problems.



The Affirmation
**Affirms the
UNITED NATIONS
of the WORLD**



Healing Without Failure

Article VIII. What Most Hinders Your Manifestation of God as Action and Actuality

By BROWN LANDONE

THIS is the eighth article of this series.

The first group of four articles revealed the Four-Fold Process of God Creation: First, God's use of MIND to conceive in consciousness; second, of LOVE to expand His concept and impel growth; third, LIFE to project the expanding ideal into spiritual form; and fourth, God-ACTION to strike the spiritual form into an actual manifestation!

The second group of four articles, of which this is the fourth, reveal the greatest hindrances which unconsciously prevent our efforts from attaining the results we desire. First, *Unintentional spiritual dishonesty* is the greatest hindrance to the use of God Mind. Second, *Vanity of spiritual knowledge* which tends to separate you from others is the greatest limitation in the use of Divine Love. Third, the greatest hindrance to the full manifestation of Divine Life is the conflict between the true ideal of God Life as Active Energy and the mistaken idea that Silence is non-active. And now, fourth, we shall find in this article that lack of unity of mind and action is the greatest hindrance to attaining that which we desire by the use of God as Action.

Is Action spiritual? Is it Divine? Action IS Divine; God-Action is spiritual. God acting through you is the spiritual manifestation of Divine Mind, Love and Life striking out into actuality.

"Was not Abraham, our father, justified by WORKS—By WORKS a man is justified and not by faith only—As the body without the spirit is dead, so faith without works is dead also—Let every man prove his own work and then he shall have rejoicing in himself alone—What doth it profit, my brethren, though a man say he hath faith and have NOT works."

And what does it profit us merely to proclaim the truth, cite demonstrations we have made and then fail in our own lives to carry our thought into action for ourselves?

Even though you do cast out devils and

prophesy in the name of the Lord, Christ has said that this alone is not sufficient and has stated that to such, he will say: "I never knew you; Depart from me, ye that work iniquity." There is no building upon the rock except one DOES the works,—the works of the Christ. "Know, O vain man, that faith without works is dead" and that the reward of God is in accord with truth rendered by "the righteous God who will render to every man according to his DEEDS"!

Then also, in Matthew 7:21 and 24, we read "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but He that DOETH the will of my father which is in heaven—Therefore, whosoever saith these sayings of mine and DOETH them, I will liken him unto a wise man, which built his house upon a rock."

Christ definitely states that even our consciousness of brotherhood with Him depends upon doing his will—not merely preaching it, asserting it and affirming it! In Mark 3:35, Christ says "Whosoever shall DO the will of God, the same is my brother".

Day by day I receive evidences of the marvelous help that comes from conceiving God as Action. Only yesterday a lady of more than fifty alighted from an automobile in front of my door, walked sprightly up to the steps and skipped up the stairway to my studio as lightly and buoyantly as though she had been a girl of sixteen. Yet, but a few months ago she was so weak and exhausted—and had been for years—that it was difficult for her to walk the length of a room. She had affirmed God as Divine Mind and had prayerfully realized strength; but, as she put it, "When I recognized that God IS Action, I was able to get up, walk across the room, and began to work about the house; each day since then, I have felt a consciousness of increased strength".

When we affirm God as Action, affirm the ideal we wish to attain, make great effort to carry it into activity, and yet, fail to attain, what is the cause? Failure in such

a case is generally due to the "great hindrance" I discuss in this article. That hindrance is a *lack of unifying the Ideal with the Activity*.

Remember the case of the \$100,000 wisher who sat in the Silence praying that \$100,000 would drop out of the sky so that he would be *forever relieved of work*. He did not unify his Ideal with Action; he did not even wish to do so, for he wished to have the results *without the works!*

But, when we *are* sincere, when we *do* idealize the truth of God as *Action* and when we *are constantly active*, trying our very best, *how can there be lack of unity of thought and action?* The answer is this: to be unified the one must be the *result* of the other; they must be *like* one another, both in nature and process,—the action must be *similar* to the thought, the direct result of the thought, directed to the *same* end.

Too often you hold-a-thought or visualize or declare-in-spiritual-consciousness that you have the thing or condition you desire, while your activities are not at all in accord with or the result of the thought and prayer held in Mind. Thus, there is lack of unity of your thought and action, and *lack of connecting* one with the other. Of course, it is not always possible for you to change your job or profession, so that your work will fit the ideal you wish to attain,—but you can always *add* other activities similar to or *like* your thought in nature and process.

For illustration, let us assume that you are a young man, working as a pressman in a printing shop, living in a rented room, and that you greatly desire a home of your own. You hold-the-thought, visualize and declare the divine Idea of a home for yourself. This ideal is your thought-creation, but it is *not* related at all to your activities of running a press in a printing shop by any element of *likeness* or *similarity*.

Daily you come to your room at night, tired and disliking your rented room, yet wishing for a home of your own. You go to sleep with the feeling of dissatisfaction with your rented room but holding faithfully to your ideal of the home you want. You wake in the morning, rush out to a restaurant for breakfast and then hurry to work. You run a printing press all day; go to a movie in the evening or spend it with friends; then back to your rented room again at night. In all this there is *NOT* one single phase of *action*, which is *DIRECTLY* related by

likeness to the ideal of the home you hold in mind.

UNIFICATION of thought with action is an absolute essential to bring thought into activity. So long as your thoughts are *DIS-ASSOCIATED* from your actions, the ideal will lack the power of producing actuality. Running a printing press is an activity, but in that particular activity there is no suggestion at all of any action connected with a home.

In such a case, you should continue visualizing and affirming and declaring the divine Idea of the home you desire, and should *UNIFY* it with *action*! No matter where or how you are living, *you can begin turning your thought-ideal of a home into activities which tend to produce a home*. Then your activity will be *like* your thought both in nature and process.

If you are living in a rented room, you can readjust every piece of furniture daily or weekly; you can change pictures about; you can redecorate the walls; you can do a hundred things to make that room more of a home for you. And thus you link up your thought and action, *actually think your thought into the particular kind of action that creates and produces a home!* In doing this, not one penny of money or one iota of effort is ever lost. Whatever you do in action to carry out your ideal of a home, even to the smallest thing, helps to carry your ideal into action and that means into actuality.

I have in mind right now a very patient woman who had long desired a better home and held-the-thought for improvements in the home. For a long time, she confined her thought to affirming that a better home would be provided; and for years she made no improvements herself: First, because she did not own the house; and second, because she did not have the means to make the improvements she desired. But, *when she began by real activity to improve this and that*, she was astounded by the unexpected results. Even the owner, himself—who in the past had persistently refused to make improvements—did things which she had never expected, made improvements excelling her rosiest dreams.

And here is another case: This man was out of work; he had been out of work for a long time; he had been affirming a position; he had been visualizing and meditating upon it, prayerfully desiring it;—yet, it did not come to him.

But when he unified action with thought, he secured a position in twenty-four hours. A week after his demonstration, he wrote: "It completely revolutionized my whole world,—that is, the following phrase: 'Man can bring into manifestation whatever he idealizes and THRUSTS INTO ACTION'. I was out of work. I studied the message till it was written on my mind as clearly as it was on the page. The next day after receiving the message, I had a position. I am turned around on the right road again." He had unified his ideal with action.

Since all healing is radiation of God, unifying thought with Action—carrying the God concept into radiated manifestation—is the process of healing the physical body.

Unification of thought with action and expression of thought as action add also to the length of life and carries the ideal of health into health-actuality. Those great men who have turned their thoughts into action have lived longer than those who have merely thought "about" the ideal life and contemplated spirituality. Those who have been particularly active in proclaiming spiritual concepts to others have lived on an average of 72 years, while those who have lived as spiritual hermits have on the average died at 59. And the great thinking-doers of active life have lived on an average 14 years longer than the philosophers whose thought concepts are held mainly within the consciousness.

Healing of so-called physical ills is nothing else but the radiation of Mind, Love and Life into Action. All energy—all power, all strength, all vitality—resides IN the soul and is of the soul. Unify spiritual vitality with action and there IS healing and health,—nothing can prevent their manifestation.

Unification, however, is *one*-ifying—recognizing only *one* power,—giving up all mistaken ideas of "muscle strength", or "nerve energy", or "brain power". Let me make this very clear. Think of a blacksmith or an athlete. Center your attention particularly upon the great flexing muscles of the upper part of his arms,—the biceps. He has strength enough to bend an iron bar. We

mistakenly call this "muscle strength". But, if I should insert a little lance near the armpit and cut only the nerve that runs to those muscles, the muscles would be motionless and useless without an iota of strength manifesting in them or through them! Even though the blood tubes were left intact, so that they could carry the well digested food to the muscles, yet there would be no strength at all in the muscles.

Self-evidently, then, that which we call muscle-strength is the energy which comes to the muscles by means of the little nerve which runs from the spinal cord to the muscles. Hence, some people have come to call this "NERVE energy". But, suppose that I sever the nerve near the spine,—then, there is no energy in the nerve. And, next, if I go back to the brain, I find that the brain itself has no strength of its own. The skull of one who has passed from this life into the next life has a brain in it, yet in such a brain there is no power.

Hence it is self-evident that ALL power is of the soul. We may call it brain power; or nerve energy; or muscle strength. But all these terms are misleading. There is but ONE power,—the strength of the soul which manifests through the body.

All healing is the radiation of this ONE power in manifestation, but there is no complete radiation and no perfect manifestation, until the thought has been *unified* with action and recognized and used as one.

Moreover, the more manifestation, the more strength there is in radiation. Sometimes, you think and feel that you have not enough energy to do this or that. It is this *attitude* (not the lack of strength) which deprives you of energy.

Apply this to yourself: Understand that your vitality and energy *increases* as you begin to radiate more energy, use more energy, do those things you think you have not the energy to do!

Keep this consciousness of truth always in mind: "Strength is but soul radiation. The more I USE the energy of the soul—unify my thought with action,—the greater my consciousness of strength and the stronger I am".

R ALPH WALDO EMERSON quotes his aunt, Mary Woody Emerson, as saying this: "*This seems a world rather of trying each other's dispositions than of enjoying each other's virtues.*"

The Evolution of the Healing Consciousness

Lesson V. "The Law of the Spirit of Life in Christ Jesus"

By THOMAS PARKER BOYD

"THE Law of the Spirit of Life in Christ Jesus—" This phrase defines a state of consciousness wherein man's freedom is guaranteed without involving it in a maze of observances and regulations. The fear complex in human consciousness has impelled man to build strongholds, and to surround himself with fences and to bolster his faith with formulas, rather than to discover that freedom is found in the spirit of his inner self.

The spirit of life in Christ Jesus caused him to smash every tradition of his time. True enough, he did conform to the observances of the day, but he was always interpreting them in such a way that a new order of things must arise.

He paid the necessary respect to the Roman rulers, but at the same time he was planting in the heart of his hearers certain principles of human freedom which would forever smash the tyranny of the empire. He healed the multitudes who came to him, but he was busy raising their consciousness to a level where sickness does not invade, and where healers are not needed.

He gave aid in adjusting the inharmonies of life, but he was ever proclaiming a state of inward harmony from which all outward things would automatically fall into harmonious relations. He doubtless gave material aid to those in need, but he laid emphasis on an inner state of consciousness so rich and abundant that its possessor would find his own irresistibly drawn to him.

This attitude of mind Paul called "the law of the Spirit of Life". And we can get a clear view of what it was by studying his words as to his relation to God, to man and to himself. Among these significant sayings I call attention to the following:

"Before Abraham was, I am." This is a bold statement that life does not begin with birth nor end with death. It expresses the manner of the existence of God himself. The same sentence is the history of man. It carries life back past all ancestries, either hu-

man or animal, to its rise in the Absolute. Man never begins and he never ends. He always is, because he always was, inseparable with the one Life. The real life in man was in the beginning with God. Undifferentiated and inseparable, he took part in all the life of Being. He was in the one mind which planned the world. He took part in the thought and the spoken word and the work of becoming the material world. And regardless of the variations in individual expression there is a real sense in which man is one with the life of God and with all the lives being lived out round about him.

Had the early church caught this significance of the teaching of Jesus, it would have seen the stamp of inherent divinity in man and would not have needed to resort to the story of the virgin birth. That Jesus did not attach any importance to such an explanation of himself is clear from the fact that neither he nor his immediate disciples ever referred to it. When Peter made the declaration of the Master's divinity the latter assured him that it did not depend on any story of unusual birth, but upon a spiritual perception of Truth.

Now if Peter had in him some faculty whereby the Spirit could cause him to perceive the divinity of humanity it is self-evident that every other human being has within him the same power of discovery. The fact that the Master became conscious of who and what he was, and that Peter also became aware of it, and that millions in all ages have found the same truth of their oneness with God and hence of their inherent divinity, clearly indicates that the Law of the Spirit of Life is attainable by every human being.

"The Son of Man has Life within Himself." This taken in connection with that other statement, "The Father in me doeth the works", brings out clearly that each one of us is an individual expression of the one life; that within and around each one there is an inexhaustible reservoir of life which rises up

in ever increasing volume of power as we recognize it and furnish a channel of expression. Once or twice Jesus prayed in connection with the use of this power, but he explained that it was not to acquire the power, but rather to point out to them the source of it. So far as he was concerned, he needed only to speak and have it done. Nor do we need so much to ask for power, as to recognize the reality of that power within us and its readiness to work at the direction of our will. The consciousness of oneness with God who is life ends the idea of separateness which is death.

Resting the mind on oneness with the All-Life, then, the power of health, peace and plenty and whatever else is worth while in life, are available within oneself, awaiting only recognition and direction.

"The son of man-ascended into heaven-came down from heaven-is in heaven." This remarkable paradox he announced of himself while he was living and functioning as a man among men. It is the declaration that a man's life is founded in the realities of consciousness rather than in the reports of circumstances. At the close of one of my lectures a woman said, "I read one of your books years ago, but I never expected to see you. I supposed that you were in heaven long ago." I said, "I was in heaven long before I wrote that book, and have been there ever since." I did not tell her, however, that there were a good many things coming up in my life that made me think sometimes of the other place!

Think of the valuable time we have wasted in singing of "the Sweet Bye and Bye" when we should have been singing, "in the sweet now and now." Heaven is here and waiting to be discovered in every man. If he does not have heaven within him he is apt to be disappointed when he starts looking for one over yonder. We take our heaven along with us, and by parity of reasoning lots of folks take the other place or state along with them. Heaven is a state of consciousness. It is inner harmony with God. It is inner harmony between the various functions of the mind, conscious, subconscious and superconscious. It is harmony between mind and body. It is harmony between the various functions of body. It is harmony with our environment. Heaven must be evolved in our

humanity because it is involved in our divinity.

"The Son of man is Lord also of the Sabbath." The Jews had some thirty-eight regulations for Sabbath observance, one of which was that a person taken ill on the Sabbath should not send for a doctor until the next day. That might still be a wise observance. Jesus smashed every traditional observance they had because they were obsolete. Nine tenths of the laws on our statute books today were obsolete before they were passed, and most of the other tenth became so soon after they became laws.

There is a law in Alabama which allows a man to beat his wife without legal recourse as long as he does not use a stick bigger than her wedding ring can slip over. The same state also has a provision that a person who believes in any agency to cure aside from *materia medica* is automatically adjudged insane. Pennsylvania has a statute making it a misdemeanor for a man to kiss his wife on the Sabbath, while New York has one making one subject to legal action for pasturing his cow on Broadway below forty fifth! These are samples of the fences which have hedged human action in. In most cities and towns all the yard fences have come down. The fences around the convents have come down, and slowly but surely the fences around human consciousness are coming down. We are beginning to see that there is a law within man which safeguards his action at every step. I have been in every state in the Union save one during the last four years, and without knowing a half dozen of the eighty thousand laws on the statute books, I haven't had a policeman look cross-eyed at me. The Son of man is Lord also of the Sabbath. The law is written within every man, which followed, gives him freedom from ecclesiastical and other fences. Until he finds true freedom through the spirit the fences are still necessary to his welfare.

These and other statements of Jesus constitute the Magna Charta of the human soul in its right to a state of consciousness which means freedom from sin, sickness, inharmony and poverty. Moreover, they disclose the methods for such an attainment, and are certified by the fact that they do work when faithfully practiced.

THE hero is a man of such balance that no disturbance can shake his will.—EMERSON.

Have You Found Your Work?

By KATHERINE GAYLORD

A Test to Prove Whether or Not You Have Found Your Work in Life

FEW people seem to be born with a decided determination to follow some certain work—let come what may. Many have strong inclinations that are sometimes lost sight of by environment, and there are self-effacing natures who make a voluntary sacrifice of laying aside desires that do not seem to them in harmony with their surroundings, only to find themselves in unhappy situations in later life.

Others, still, like more than *one thing*, and so to many people of every age in life there comes a time when they ask earnestly and helplessly, *What Shall I Do?*

Practical psychology has disclosed to us a scientific test whereby one may *know* and prove to himself what, of all things, he wishes most to do.

Here is a "working example" of the case of two young women:

One said—"I want to open a Tea House—I want it decorated in an entirely original manner that I have thought out—soft, restful, with glowing, shaded lights, and thin tinkling glasses—a place where people will love to come, and where I shall be proud to entertain my friends."

"And I shall bake the cakes," said the other girl, "such deliciously *good* cakes, and so beautifully decorated, that people will always come back for more."

"Are you quite sure, both of you, that you each want to do this more than anything else?" they were asked.

"Absolutely sure," answered the first girl. "I've thought about my Tea House until I have it planned out to the smallest detail."

"And I would rather bake cakes than do anything else," affirmed the second girl.

"Suppose you were each cast alone on a desert island," their psychological friend continued, "and you could have your Tea House with its beautiful decorations and shaded lights and tinkling glass—would you enjoy it *alone*, without people coming to it, I mean—Could you keep the lights just right, and

the flowers arranged, and the glasses sparkling, without getting tired of it?"

The girl addressed looked surprised, and a trifle indignant—

"I can't imagine such a thing," she replied, half-injured — "Tea Houses are not supposed to grow on desert islands."

"But we are considering the Tea House hypothetically, like a problem in algebra,—to find the unknown quantity," explained the friend—"in this case to see if you *really want the Tea House*, or if some other desire is hiding behind it."

Then turning to the second girl the questioning friend continued—

"How about your cakes—Could you bake them if you were alone on a desert island, assuming, of course, that you had all desired supplies?"

The girl thought a moment, then her face beamed as she replied—

"I *could*! If I had everything I wished to work with, I'd be so happy that I'd never think of being alone. I'd bake just what I wished to perfection, and ice and decorate as my fancy suggested and then set my lovely cakes on the sand for the sea-gulls to feast on, while I ran right back to begin more. Why, I could look out to sea and then ice a cake so beautifully in faintest green and curling white that it would be a work of art! And—"

"Enough for you," interrupted the friend—"you have found your work—you should bake cakes. But you, I fear—" addressing the first girl—"do not really like the Tea House—you like the *people* and the *color harmony* you have filled it with. If your Tea House materializes you will soon tire of the care and drudgery connected with it, *because you don't primarily love the Tea House*—Choose another line of work, either decorative, where you can revel in color effects, or in some other work where you come in touch with many people. Make another test of yourself before deciding."

And this is the practical psychological test

that can be of immense benefit to anyone who cannot choose, or decide upon, his work.

Imagine yourself alone on a desert island, surrounded by nothing of special interest nor comfort—alone in the whole world, without father, mother, or anyone else to lay claim upon—one thing only you can have—your work.

Choose a quiet time to think it out. Close your eyes to shut yourself away from visible sight while you concentrate on the work you have in mind, and *think*.

Imagine yourself alone, with this work only. Think *seriously*, and of this thing only, until you have reached a decision.

Either you will jump up in disgust at the thought of chaining yourself to something you had been considering, and find now that you cannot endure it for *itself*, or you will, for a time, forget everything else in the happiness of imagining yourself alone, uninterrupted, in the thing you *want to do*.

If this deductive reasoning is entirely new to you, you may not positively arrive at a decision at first attempt. Try again, and as

many times as is necessary, until you reach a clear, positive decision — Choose a time when you will not be disturbed, but not a sleepy time.

If you experience the first emotion described—that of repulsion for the work you are analyzing—select some attribute of the work, (as the *people* or the *color harmony* in the case of the Tea House girl) make a test of it, and see if that is the work calling to you. If that is not satisfying, continue tests on the various attributes of the work in mind, until you find the phase of it that is your special delight.

When the final decision is made, hold fast to it, let nothing persuade you otherwise, but “*be ye steadfast, immovable.*”

No other person in the whole universe is exactly like you, nor can reason from exactly the same angle, nor has had exactly the same experiences. Therefore, you are *you*, and no other, and can happily do *your work* only, so prove yourself, to yourself first, *positively, emphatically* that you may find joy in your work!

When Hope Was Gone New Thought Won

By A. D. G.

A Remarkable Healing of An Infected Arm by Suggestion Backed by the Word of Command

A street-car left the rails, struck a car moving in the opposite direction, caught the arm of a young lawyer, my nephew, broke the bone immediately above the elbow and tore open the flesh of the upper arm and forearm in an ugly and distressing wound.

The young man was dazed even before the pain became intense, but he realized that his arm was fractured; he asked that someone call a taxi. In the confusion that reigned none gave him attention until a policeman saw that he was suffering, hailed a taxi and accompanied him, not to the clinic named by the young man, but to the emergency hospital.

The wound bandaged, a visit to the photographer showed the fractures to be so complete that the broken ends of the humerus

were entirely separated. He went home and to bed, then a specialist, one of the best, was called.

The surgeon did not immediately unbandage and examine the injury; seemingly he had confidence in the efficacy of the emergency treatment. Three days passed before the bandages were removed to disclose an arm so infected that the rotting flesh appeared to be dropping away from the bone. Followed a period during which the doctor visited the patient every few hours. During this time he kept his own council; no word of encouragement or otherwise escaped him, though we afterward learned that he confided to a family friend his despair of saving the boy's arm, or even his life.

It is well to explain at this point that talk or suggestion of New Thought would not

have been acceptable to the family. On the contrary, at any other time such ideas would have been received with ridicule and, at the present moment, with indignation. The victim of the accident would have been the first to repulse and to scoff at any pretense of assistance from a source other than surgical.

Late one evening, about five days after the accident, I sat alone with him for the first time. The other relatives who attended him were worn out by work and worry. The boy, who in normal conditions of health would cheerfully confront any difficult situation, who ordinarily is afraid of nothing, was completely discouraged, as were the other members of his immediate family. I had just learned of the true condition of his arm. The necessary care and cleanliness had not been observed with the first treatment; the infection which had set in seemed to penetrate beyond the reach of the antiseptics which were applied every few hours. The odor of putrid flesh was nauseating. The boy had a high fever and at times was delirious. I sat beside him and suggested that he cease talking and try to rest, then shaded the lamp and arranged several minor comforts. In a short time he appeared to be dozing and I began to talk to him, scarcely above a whisper, but from my inner self, from the "bottom of my heart".

First, I told him that he was spirit, with full and complete control over his body; then I told him that his body was not solid matter, but consisted of constantly changing cells, made up of atoms of infinite force over which he had absolute and complete control, and which would obey him if he exerted the leadership given him by Nature. After explaining at some length his bodily construction I called upon him to exert the power that he as spirit had over his body, over every cell and every atom. I commanded him to send new, strong blood into his arm, to demand new, red flesh and to expel the dead and diseased flesh, and to demand that the bone should knit. Over and over I commanded him to do this, feeling, as I gently talked to him, that my words were inspired. Then I prayed, fervently and believingly.

During all this time he was sleeping. He was not conscious of my words; though he spoke once and said, "my arm", he was not

awake. Before I left the house that night however, he awoke and said: "Oh! I feel so much better, so much better!" Then he slept quietly until morning, and on awakening he repeated those words: "I feel so much better". This was his first comfortable night, the first night during which he had really slept.

When the surgeon visited him that morning he found the young man without fever and in a fairly cheerful mood. This mood changed to one of pure joy when the bandages were removed, for new, red, healthy flesh was already forming in the wound. He could see it with his own eyes. When the physician left the sick-room he spoke freely for the first time. He said: "I can now answer, not only for the boy's arm, but for his life". It was only then that the family realized the cause of his silence. Until that morning it had seemed to him that he was making a losing fight, that the case was hopeless.

He was a very happy doctor. The family was in ecstasy. But I, when I received the news by phone, experienced the deeper satisfaction. Always have we known that nothing is impossible with HIM, but this added proof that HE stands always ready so quickly to respond to our petitions, awoke in me a new sense of gratitude. This time my prayer was one of thanksgiving.

Having no opportunity to again sit alone with my nephew, I treated him regularly from home. The danger from infection past, attention was turned to the fracture; but this gave no cause for concern, nor was the expected cast required, for the bone had already begun to knit satisfactorily. His complete recovery was remarkably rapid.

In the case here recorded I have been especially impressed with the efficacy of the *command*. This has invariably been my experience in treating others, and particularly in treating myself. To first study what is required, so nearly as I can learn it, whether it be strength, courage, patience, faith, or, as in the present case, new blood, then, after preparing the patient's mind, to *command* him, and to demand that which is required. In case of a burn or other injury to myself, to command the required action by the specific organ, or the nerves, or blood, brings instant response and immediate results.

WHILST we converse with what is above us,
we do not grow old, but grow young.—
EMERSON.

Little Journeys Into the Subconscious

III. The Subconscious Cause and Cure of a Case of Insanity

By CLAUDE WILLIAM CHAMBERLAIN

WE need not concern ourselves with the legal term "insanity" as many people are victims of paranoia without having been locked up as insane. Sometimes they are quite harmless up to a certain point and so their neighbors and relatives pay little attention to them.

Paranoiacs are usually people who have an exaggerated idea of their importance and they believe that they are being persecuted. Ex-soldiers sometimes believe the government is after them for imaginary crimes or other reasons. Women sometimes imagine that their neighbors or relatives have organized to persecute the victim. Men sometimes suspect that their business rivals or political forces or unknown enemies are plotting against them.

Sometimes a bit of gossip or the fear of socially superior neighbors may drive a particularly self conscious individual beyond the borders of sanity. The condition of self-pity becomes exaggerated, every harmless smile is attributed to sinister motives and two people conversing confidentially on the street may drive the victim into a panic. Innocent expressions and totally unrelated objects take on significance and soon the victim is hearing "voices" or is being shadowed by detectives.

Finally the victim refuses food, fearing that it has been poisoned by conspirators, and will lock himself up in a room in an effort to get away from his enemies.

When Mrs. Anderson was brought to me for treatment, she bade her colored maid goodbye and told her she was going where she could "get away from everything".

"But don't forget, ma'm," remarked Mandy wisely, "You'll have to go a long, long way to get away from yo'self."

Mandy understood her mistress better than Mrs. Anderson did herself and Mandy knew that the disease had to do with self almost exclusively. It was a very selfish, self-centered, self-pitying self that Mrs. A. presented to me with all the usual symptoms of paranoia.

The woman believed that the neighbor next door was trying to steal Mr. Anderson away from his wife. Now it was not difficult to determine that Mr. Anderson had been faithful to his marriage vows and that he had not even been well acquainted with the neighbor woman. He may have failed in other particulars but he certainly had not given his wife cause to suspect him of being fond of the neighbor.

Psychoanalysis revealed these facts as contributing factors to the inferiority complex that dominated the woman:

She was very conscious of her lack of college education; she was older than her husband; she suspected that her husband had married her for her money; the neighbor woman had twitted her with once having owned property that had been leased and used as a questionable hotel.

Denied revenge or the substitution of revenge by rational methods, the hatred for the woman who had insulted her was repressed along with her inferiority emotions. Being physically and mentally flabby she had not moved outside her home to seek new interests and the stored up destructive energy continued to accumulate and injure her nervous system and reasoning powers.

The neighbor woman had several hives of bees and Mrs. Anderson prided herself on her garden of beautiful flowers. Naturally, the bees made use of Mrs. Anderson's flowers, a circumstance which she could not prevent and this fact was added to her fund of hatred and selfishness.

Foiled (so she imagined) by these circumstances, refusing to occupy her mind with worth while interests, the pent up self-pity and hate began to exaggerate insignificant trifles and to hunt for symbols of circumstances that would harmonize with her distorted imaginings.

To her subconscious, the bees symbolized her hated enemy; the flowers symbolized her most loved possession—her husband, and the

stolen sweets meant the love of her husband which she imagined she could not hold.

Then she busied herself trying to prove that her hated neighbor was stealing her husband's love and went so far as to imagine that they talked to each other over a secret radio phone.

The cure meant getting her away from herself as Mandy had suggested. New interests and new work substituted for the vicious circle of hate, self-consciousness, self-pity and childish inferiority.

Confidence in her ability to hold her husband, assurance that he had nothing in common with the neighbor woman, appreciation for her own capabilities which were splendid despite the lack of a college education, a new perspective on life, sublimation of her inferiority complex in a social work, all were worked out by patient and persistent Auto-Suggestion, Visualization and Pretension.

Mrs. Anderson accepted New Thought, joined a New Thought Center, attended church and social groups regularly, after

much persuasion, and began to meet and grow interested in other people.

Then she began to "get away from herself." It took many months of patient work and encouragement to keep her going until the new habits were established but as the results began to be apparent to her she increased her efforts and began to exercise initiative in the cure.

She used to repeat a little affirmation every time she caught herself in the act of self-pity. It ran this way:

"I'm healthy and happy and sane and sound

Growing better and better as the world turns round."

Mrs. Anderson objected to the use of the word sane at first, but when I assured her that I used the affirmation myself, she accepted it as a part of her auto-suggestion and although two years have passed and she is perfectly sane and all the other things have come true, she still uses the same wording.

How I Overcame Fear and Gained 25 Pounds

By C. M.

ABOUT two years ago I was badly injured in an automobile accident. A skilful surgeon was able to repair my physical damage and in a short time I was able to walk about as usual. But my nerves were wrecked. I was afraid of everything. Could not cross a crowded street, or ride in an auto at all. At night I would dream the accident all over. It got so they gave me morphine injections so I could sleep and bromides during the day. I lost flesh and appetite; my nerves and muscles twitched. I was a victim of nervous prostration.

Then a kind friend gave me a copy of *Nautilus*. It was like a drink of fresh cool water to a desert traveler. I read an article about the 91st Psalm. This I committed to memory, and gradually became brave enough to ride in an automobile without thinking cars a block off were going to hit me. Just as I entered a machine, I would say, "He giveth His angels charge over thee, to keep thee in all thy ways" and I came to have the confidence in those verses that New Thought gives and felt secure. I use them now, mentally, for others who must travel in dangerous paths.

Still at night would come the horrible dreams and their bad effects. I devoured *Nautilus*, sent for some New Thought lessons and improved in general health.

Then I began to study the "Bible with Christ." The first verse that attracted me was 2 Tim. 1:7 "For God hath not given us a spirit of fear, but of power and of love and of sound mind."

On retiring, I would repeat this verse slowly over and over, *believing* as I did so, and finally drop off to sleep without any narcotic, or drug of any kind, and rest quietly until morning.

I am no longer in the doctor's care, as I have found New Thought so much more effective. Have gained 25 pounds in weight, have a good appetite, and am absolutely fearless.

The beauty of New Thought is that it teaches you to understand the Bible, God and yourself. I always thought of my Heavenly Father as a beautiful being in Paradise who rewarded good deeds and punished crime after death only. But through New Thought I have learned to trust in Him as an ever-present help.

Freed from Heart Trouble and Drugs

By J. S.

How an American Girl in a Foreign Land was Healed of Heart Trouble and Despondency and Gained 14 Pounds

I am a stenographer in a foreign country, with two people partly dependent on me. Almost a year ago there came to me a great happiness that lasted less than a month. Then followed a cruel deception that turned my happiness into such black misery that I wanted to die.

I was sick, body and soul. I lost all desire for food, could not sleep, and made the awful mistake of taking a drug, hoping the enforced sleep would save my fast failing health and strength.

As I grew weaker, I made myself eat certain amounts of food, and this, together with the drug I was taking nightly, brought on alarming attacks of indigestion. Then the usual quantity of the drug began to wear out in its deadening effects and one night I doubled the dose in the vain hope that it would bring oblivion for a few hours at least. My heart was affected; I staggered into the next room for help but fell unconscious to the floor. I was in bed a week.

As I grew better I began to worry over the money question, for there had been two night visits from the American doctor at \$10 a visit, and five day visits at \$5 a visit, besides seven or eight dollars for prescriptions. And there came to me then a consciousness that I must stop this course.

I had never been what is called "religious," but in my groping for a "life worth while" I decided to go to church. I went, I took communion, repeated all the prayers in the service, listened as attentively as I could to the sermon, and came away more miserable than before. I sank back into my old despair, avoided my friends, and dragged to my work with a "heart trouble" that had evidently come to stay.

At the office I made mistakes which doubled my work. I grew sulky and defiant towards my employers and did only the work that was actually required of me, and looked at my watch a hundred times a day, impatient for the time when I might leave.

One evening, when I was trying to get through the dragging minutes till bedtime, when I longed to get away and cry, when every one and every thing got on my nerves, I picked up one of several magazines on a table. The back of it caught under a silver card receiver, tipping it over with a noise that was like a blow on my raw nerves. And no one who has not "been there" can imagine the tremendous physical and mental effort it required to control the desire to fling that magazine from me and scream out. I did conquer the desire, because others were in the room; but I sank back in my chair weak and limp, my heart pounding against my sides till my chair rocked.

Then I opened the magazine and read mechanically, "*Self Control is Strength! Right Thought is Mastery; Calmness is Power.*" Then: "*Every experience in life has something in it that can be used for the enrichment of your life. Viewed in that manner no event can cause dismay.*"

I read the words over and over in a sort of stupor. There were articles on "Auto-suggestion," "Concentration," "Scientific Thinking" — NEW THOUGHT, NEW THOUGHT.

I did not miss one page! I felt shy and strange in my sudden new feeling. I wanted to be alone with it. Still holding the precious magazine I arose, hastily took up a book whose title I had read, "Prosperity Through Thought Force", by Bruce MacLelland, and went to my room.

It was late when I went to sleep that night, but I went to sleep without the hateful tablets, which, when the longed-for nights were ended, left me with an aching head and weary body.

The next morning I awoke feeling more rested than I had for months. I looked through the advertisements in the magazine and sent for as many of the books advertised there as I could afford. I applied their teachings as well as I could to my own needs and

I FOUND THAT THEY SUITED MY NEEDS AS IF THEY HAD BEEN ESPECIALLY PREPARED FOR ME ALONE!

I became quieter, slept better, ate more, and the "heart trouble" left me, so that I can now run up the stairs without dropping exhausted at the top.

I weighed myself at the grocery store Saturday, and I have gained 14 pounds. When the old pain and doubts threaten me, I read my beloved books and "go into the silence". I have come to realize how much of my pain was of my own making, and the treatment of others towards me was but a reflection of my thoughts and actions towards them.

My employers now treat me with every consideration. My actual work is extremely light and I now get through with it in less

than half the time it took me before, and the rest of the time I read and study.

Material success has come, too. I have paid my debts and saved money out of the same salary that before had been inadequate for actual needs. Also, I have done extra work, translations, which have brought me in many dollars over my salary. I no longer shun my friends and am now often one of a social party. And, oh, above all else, I have found an inward peace and strength that will not fail me when other "supreme" moments come in my life.

This story is so absolutely true that I feel sure it cannot fail to carry its truth to the heart of some despairing soul, and my one wish is that the New Thought may do for that soul what it has done for mine.

How I Discovered the "How" of the Silence

By FRANK O'BRIEN

I am not surprised when I see so often in personal experiences the remarks, "I never could have success with the silence;" "I never could still my thoughts;" "I gave it up," etc., etc.

I too gave it up after trying out lessons and lessons. I could still all but my thoughts, and these became unmanageable and stronger and stronger as I tried to be still. Like a body of ants would they run around. So, after three years, I gave it up as "beyond me" and forgot it.

One night alone (in the house reading) when all was still and quiet, a sharp, sudden rap sounded. Instantly I (like the dosing pussy, who suddenly hears the squeak of the mouse) became all alert and poised to catch the sound again—*listening attitude*.

In this brief period the thought came to me, "*How quiet, calm and peaceful!*" And instantly flashed in letters that seemed a foot high: "*The True Silence!*"

I was so delighted with this brief experience, that I practiced it continually for the next hour and indeed found that I had the secret!

In this brief period I forgot to think even that I existed, and after thinking it over,

saw it as the wonderful workings of the subconscious.

I had desired this process hard and earnestly and then forgot it and the subconscious worked out the how and when, which I had tried to do, thus, *spoiling* the results.

Now, as the days passed I learned that I could (as Shelton says) always be in the silence. No need for certain places, positions, etc., etc. I could do it on the street or in the noisiest place, anywhere and anytime.

It is the most wide-awake and alert condition of the mind, no drowsy condition; and instead of the flock of ants (thoughts) I could have one big thought, which I could mold to suit myself; in fact, an elephant instead of ants.

Only once did I fail to correctly still my thoughts and that is the hardest trial i. e. when you get on a train of thought as hate, anger, fear, etc., which grows and gets control of you. But here, too, came the clue.

A mother used this method to still the crying of her child, always with success, showing how it stilled even the train of thoughts in the child mind.

When the child would keep on crying from its little hurt, the mother sharply and with

up-pointed finger and eyes cast up, would earnestly say, "Hark" and the trick was turned.

This little physical motion together with earnest expectation (playing out the part) enabled me to stop all trains of thought and make my mind a blank, in all cases.

Try it and its calm and peace will be a never-to-be-forgotten pleasure; it is so easy

when you do it sincerely that all those who heretofore have despaired of success can now get it and have the calmness of the great silence as their constant companion.

This proved to me that we must not try to dictate *how* the results of our practices must come, but do our best (duty) and trust, and have faith.

Understanding Millie

By WILFRID LAY, Ph. D.

17. FAMILY RIVALS. (II)

THE eternal triangle of mother, father and child is as fateful sometimes as that of husband, wife, and a third, whether the third be a man or a woman. The actual working out of the family triangle of parents and one child depends upon the insight of both parents. Occasionally one parent will see it and make due allowances for it, while the other will not. Suppose the first and only child is a girl and creates a rivalry between mother and daughter for the attention of the father. There are silly mothers who will not be able to understand first of all the feelings which some fathers have and openly express for their daughters. When daughter arrives at age sixteen and is just blossoming into womanhood, there is a situation which for some mothers is very delicate indeed. The mother is eighteen years older, possibly twenty, than she was when she first attracted father, and she realizes her, at least slightly, faded complexion and physical inferiority to her daughter who is likely enough the faithful image of herself when she was sixteen, and she knows that Father's ardent spirits are not less than they used to be. If it were any other girl than her own daughter, she would not tolerate her in the house in any capacity. There is only that intangible thing—daughterhood—separating Mildred from a stranger of that attractive age. And it is perfectly proper for Mildred to kiss her father, but not too much in Mother's presence. It appeals too strongly to something primitive in Mother's soul not to arouse an almost uncontrollable jealousy.

18. FAMILY RIVALS. (III)

MILLIE becomes more and more assertive. She instinctively tries to play a leading part in the family. Indeed she should practice that part, for she must be competent to do it some day soon. Father needs the greatest tact not to show too much attention to Mildred, which could be construed by Mother as a preference. But Millie's actions are not altogether conscious. She naturally shows off to Father as the only legitimate, or at least the most legitimate, object of her display of increasing feminine charms. And what would Father be but a boor, if he did not respond to them? The danger lies in Mother's not entirely understanding Millie. If she thinks Millie is making too great a show of her attractions (and they may be mental quite as much as physical), Mother may misunderstand and mistakenly suppose that Father has, even if he tries to conceal, a preference for the younger woman. It is hard to expect that Millie would ever think of such a thing as that Mother could possibly be jealous of her. And yet the day will surely come when Millie will let escape from her lips or through her actions some subconscious thought that she understands Father better than Mother does. It will require all the insight that Mother can command, to see that Millie is not making designs against all men even including Father. And unless she is very wise and confident of her hold on Father, she may tremble, foolish woman, for fear that she will be outrivalled by her own daughter even in the most Platonic preference.



Views and Reviews

By William E Towne



AN OBJECTIVE MAKES LIFE WORTH WHILE.

PERHAPS you have heard of the old man who, when asked how he spent his time, replied, "O, I set and think and set and think, and sometimes I jest set."

But how many of us live on much the same plan?

How many of us have a conscious objective?

Everybody has an objective, a symbol that he serves and to which he dedicates the best of his powers.

But more often than not it is created by a blind, unconscious drive and does not fully satisfy the constructive, ideal side of one's nature, nor give full scope to the expression of the creative powers.

In one of his *Nautilus* articles Dr. Thomas Parker Boyd will tell how he cured a man of chronic drunkenness by placing before his conscious mind the symbol of success in business.

Once the man's attention and interest were centered upon the business success symbol, it became more powerful than the destructive, unconscious drive that had built up the pleasure symbol served by drunkenness.

Whether we serve a destructive or a constructive symbol is largely a matter of habit.

For there is pleasure and interest in abundance in constructive activity. There is satisfaction for that spirit of adventure which lives in us all.

We have all seen how a small child will glow with pride when it first succeeds in walking, or, later, when it does some bit of work in imitation of father or mother.

Well, we can keep right on having the same kind of thrills all through life.

There is the satisfaction of *doing something* that will bring closer your objective.

There is the satisfaction of searching out new ways and means by which you can go forward toward your goal.

The pleasure of a journey lies largely in the element of the unknown. You do not

know what new beauties or interests may lie around the next turn.

So, in the journey toward a definite objective, you do not know what new means you may discover tomorrow that will bring you nearer to realization.

In the September issue of *Better Homes and Gardens* there is a fascinating article about the building of a beautiful, cozy little home out of an old barn.

Think of the constant pleasure of progress and discovery that was enjoyed by the husband and wife who did the rebuilding.

They probably had only very modest means, so the first great thrill would come with the idea that the barn could be secured at small cost and transformed into a beautiful home.

Then the planning of each detail of comfort and beauty, the planting of each little shrub and flower, the watching of each transformation as the home came forth, step by step, from the plain little old barn.

Here was romance and adventure. Who could tell what new comfort or convenience might be planned for tomorrow, with this fascinating material with which to work actually in one's possession?

Here were dreams come true—many dreams grouped around a single symbol—a home.

And if one were a woman and wanted a husband first?

Well, in that case there is still more of interest and romance to be enjoyed.

There is the hope, the expectation, that sometime, perhaps tomorrow, perhaps the next week, or even within the next hour, one may meet the Right Man.

There is the joy of making oneself attractive in every way, of fitting oneself to fulfil the place of wife and mother.

There is the satisfaction of cultivating the art of being agreeable and of watching its effect upon other men, even if none of them is THE one.

There is the pleasure that comes from making the most of one's environment, so that



VIEWS and REVIEWS by WILLIAM E. TOWNE



when marriage does come one may know how to make a real attractive home.

Pleasure is a matter of mental attitude. If you do not find pleasure in life, it is simply because you have not learned that there is real joy in constructive work. And because you have not looked closely at your opportunities.

It is human nature to value that which is afar and underestimate that which is near at hand. The cow always thinks the grass in the next pasture is sweeter. And we are like cows, in that we fail to fully understand the possibilities of that which is close at hand.

FAILURE AND SELF-CENTEREDNESS.

SUCCESS in social or business matters requires ability in dealing with other persons.

If you are self-centered, or subjective, in your habit of thought, you need to cultivate the ability to adapt yourself in dealing with others.

If you think you are a financial failure, do a little self-analysis.

Do you find that your thought force is being used up in *your own feelings* and thoughts about failure?

Do you spend far more time and psychic energy in creating negative mental pictures than in projecting your thoughts out into the consideration of ways and means for achieving success?

If so, you should forget your *own feelings* about failure and concentrate your thought energy upon some objective means that may bring you an advance toward success.

Direct your thought *away from yourself* and set it to work in the world of reality.

In this way only can you hope to make an *adaptation* between that inner world where your thoughts naturally dwell, and the outer world where material success is forged.

Each little success in the outer world will give you courage and release power.

Each adaptation to this outer world will make easier future adaptation.

Remember that I am speaking only to

those who are naturally subjective and self-centered in their habit of thinking.

The naturally objective person will early learn to adapt himself in the outer world and seldom fails to achieve some degree of success.

He (or she) is known as a practical minded person. He naturally gives his attention to matters in the objective world and projects his psychic force upon problems of adaptation in that world.

The subjective type, on the other hand, shys away from concrete, objective problems and busies himself *with his own thoughts about the problems*.

Dr. Beatrice M. Hinkle in "The Recreating of the Individual", describes the subjective and objective types in these words:

"His weakness (speaking of the subjective man) obviously lies in action, and in the lack of feeling for the object. It is interesting in this connection to note that the idealists and introverts generally have a high regard and consideration for Wilson (introvert type), while the extraverts and men of direct action regard him as a failure and consider Roosevelt (extravert type) the hero.

"In another way one may say briefly that the extravert puts the accent on the object, and the introvert on the ego or subject. The extravert grasps the actual situation and feeling his way, acts according to the demand of the time. The introvert thinks in and about, as it were, able to act effectively only after a fully worked-out line of procedure, in which the subject is first and the object is second. He normally waits to be attacked before he can satisfactorily take action.

"It would seem from this entirely different attitude towards the object that the extravert overvalued the object and the introvert the subject and, indeed, it appears that way viewed from the outside, but a deeper insight reveals just the opposite situation. For it is the introvert who overvalues the object and undervalues himself in relation to it. The object for him has a magic power; it overwhelms him and would destroy him; therefore he must defend himself and hold himself away from its power while devising protective measures by which his safety is assured."



VIEWS and REVIEWS by WILLIAM E. TOWNE



PLEASANT MENTAL ASSOCIATIONS AS AN AID TO SUCCESS.

IF I were a merchant I would try to build up in the minds of my customers as many pleasant associations with my store as possible.

And exactly the same plan would apply in winning a husband, a wife or a friend.

For we are very largely ruled by our mental associations.

A pleasant experience, stored in memory, draws the attention like a magnet whenever a similar experience comes along.

If you have a particularly long list of pleasant memories in connection with a certain store, that store will leap into your conscious thought whenever you are in need of anything that it might reasonably be expected to have in stock.

And if you have unpleasant memories, or mental pictures, in connection with a store, you will almost automatically avoid it when you are shopping for the goods it carries.

Just as an illustration of how simple an association will automatically turn away a customer:

For a year or more the writer traded regularly at a certain men's furnishings store in a neighboring city. Then one day he bought three shirts and the salesman volunteered to have the sleeves shortened to the right length, a service that the store gives to its customers. Well, no allowance was made for shrinkage, and in a few weeks the sleeves ended half-way between the elbow and the wrist. Now this was quite as much the fault of the writer as of the salesman, and yet, whenever the writer sees the big electric sign that at night blazons forth the name of that particular store, he does not feel the least bit inclined to go there again. From the standpoint of reason this is absurd. But it is feeling that usually controls in such matters.

And just the same principle works in the relation of husband and wife.

A husband may start out with a great deal of love for his wife. If she does not adapt readily to married life, if she nags, criticises, is unduly extravagant, slovenly, neglectful of the home, she builds up in her husband's mind a long series of most unpleasant asso-

ciations and almost automatically his attention and interest are repelled and love languishes.

The wife may begin married life with a devoted love for her husband. If he is neglectful, brutal, unwilling to fully accept the responsibilities of the home, unwilling to adapt to the necessities entailed by marriage, ignorant of feminine psychology, he will create in the mind of his bride a series of mental associations that will tend most strongly to defeat all the purposes of marriage and destroy all possibility of happiness.

And the same principle works for the success or failure of the workman or the professional man.

I know a poor Italian whose services as a helper are sought for with the keenest competition, because he has built up in the minds of his employers a series of pleasant associations, of faithfulness, honesty, ability in his particular work. It is not by chance that he receives far more money for a day's work than other men doing similar work.

There are so many, so very, very many, of these unpleasant mental associations that are created needlessly, thoughtlessly, with no consideration for the cumulative results entailed.

If you are a cook, you can sell yourself quite largely by building up pleasant associations by means of smiles and a spirit of service.

If you are a physician, you can sell yourself to your patients quite as much by means of cheerful, encouraging mental pictures created in the patient's mind as by your skill in the use of medicine.

If you are a wife, you can WIN and HOLD your husband's love very largely through the cumulative power of pleasant, agreeable associations, covering the various experiences of the home life. Feed his mind with as many PLEASANT associations as possible, and you will win.

And the same goes for the husband who would win and hold his wife's love.

You may forget this article, but you can remember the homely old proverb, "*Honey draws more flies than vinegar.*" And there you have the gist of all I have been writing about.



VIEWS and REVIEWS by WILLIAM E. TOWNE



ADAPTATION.

LIFE is largely a matter of adaptation to environment.

So is success.

So is happiness.

For it is only through adaptation that we can get permanent results in the way of getting what we want.

If by choice we refuse to adapt ourselves to persons, to environment, to the laws of nature, we refuse, to that extent, to live.

Life is eternal change and we must change with it or disintegrate.

The reason most of us are not more successful in adaptation is that we do not have sufficient incentive.

"There is no telling what a man can do until you frighten him," said Robert Louis Stevenson. Fright is a negative, but often powerful, incentive to adaptation.

But one can supply himself with a constructive incentive, an attractive symbol, by the use of a little imagination. And in this way we may overcome the race tendency to exert only the minimum effort sufficient to enable us to muddle along.

Without an attractive symbol about which to group our efforts, we adapt only at a very low point of efficiency. Our interest is not enlisted and we release but a small part of our energy and use but a small part of our intelligence.

To enlist our interest we must reward it. How? By painting mental pictures of the possibilities of our constructive action. By learning to love action. By projecting ourselves upon the *object to be achieved*.

As soon as you really desire something your mind gets busy working out ways and means by which you can get it. If you focus your attention upon this process and learn to love the planning and acting, life begins to

be interesting. You begin to enter into the joy of living instead of isolating yourself on the side lines. You begin to feel yourself a *part of life* and this gives you confidence and releases power.

Efficient, progressive living becomes, therefore a question of adapting to new ideas, new desires.

If old habits are allowed to rule, few new adaptations will be made. This means that improved methods will not be adopted. It means that one will give up easily and accept failure in any undertaking whenever the old and tried methods of action fail to bring the desired results.

The constructive genius possesses (and uses) almost infinite powers of adaptation. If his path is blocked in one direction by the seemingly fixed laws of nature, he tries a new way of adapting to those laws that gives him virtual control of them.

Objects heavier than air will not float in air. But some man with faith in his own powers adapts the steam engine to artificial wings in such a way that he is able to largely nullify this physical law, and it seems sure that ere long it will be possible to navigate the air almost as freely as man now navigates the sea.

That which hinders one, more than anything else, from seeking those adaptations that will make for progress and power, is *preconceived opinions*, old habits of thought.

In "Psychology and the Day's Work", by Edgar James Swift, I find the following: "The mind of man is like a poorly made mirror. It distorts the facts that it reflects. Opinions and beliefs are true because we have long been surrounded by them. They are the views of 'our set.'"

Therefore it follows, that "Thinking is often a rearrangement of our prejudices." And so is successful adaptation to environment.

Silence

By M. M. DAVIS

WRAPPED all around with the Mystic Peace,
My soul with gates ajar,
A garden is of lifted flowers
Whose incense flows afar.

The brooding quiet of repose,
The flight of swallow's wing,
The murmur'ing call of virgin fall,
Are in the song I sing.



International Sunday School Lessons

Interpreted for Ministers, Teachers, Students and Others who Study the International Bible Lessons

Class Work by REV. GEORGE C. GOLDEN

November 16. PETER'S CONFESSIONS or DIVINITY DISCOVERED. St. Matt. 16, 13-20.
Bible Readings: St. Matt. 16, St. Mark 8, St. Luke 9.

GOLDEN TEXT: *Thou art the Christ, the Son of the Living God.* St. Matt. 16, 16.

NEW THOUGHT GOLDEN TEXT: *Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.* Rom. 12, 2.

THE "confession of St. Peter" here is a discovery the importance of which is vital and the effect far-reaching. The little band had been keeping company with one whose speech was transcendent, whose actions were divine, whose thought was remedial. What manner of man was he? They wondered. Then one day the Master, turning to the impulsive, enthusiastic Peter, asked, "Whom do you say that I am?" Then, perhaps surprising himself, St. Peter exclaimed in reply, "Thou art the Christ!"

The Master was pleased with the discovery that Peter had made. His pleasure was not one of self-gratification but of generosity, because he saw that Peter, having taken the first step, would soon take the second—the discovery of his own divinity (Peter's divinity).

A prominent scholar has written, "Every man is a potential Christ." When man realizes that all limitation is self-imposed, he catches a vision of the glorious, living perfect Self that he is. Then he gives free rein to his own expression of God—Life, Love and Truth—knowing that that which is expressing, living, thinking and acting through him is not man but God.

The third step comes immediately on the second—that All is God. All is Good. The world is the playground of Spirit, life is the Self-expression of Life.

What a sense of strainlessness this imparts! What a load it lifts off our minds! We do not have to make life better, for life is God—how can we improve, educate or enlighten God? Our part then is to realize the perfection in which we live, move and have our being. This is true progress. This is the only progress there is. It is the journey into Reality. It is the claiming, the proving, of the Divine, the perfect, the complete, in all things, first in the Spirit or mind, and then, automatically, by the law of reflection, in the physical.

Silent Affirmation.

Every step on the Quest has been filmed to all eternity and thrown upon the Cosmic

screen, a living testimony of the way of Spiritual evolution.

Selected.

November 23. THE TRANSFIGURATION or UNDERSTANDING. St. Luke 9, 28-36.

Bible Readings: St. Matt. 17, St. Mark 9, St. Luke 9.

GOLDEN TEXT: *This is my son, my chosen, hear ye him.* St. Luke 9, 35.

NEW THOUGHT GOLDEN TEXT: *Then two shall be in the field, the one shall be taken the other left.* St. Luke 17, 36.

"The two that are in the field are Soul unmolested and the flesh in mental turmoil—the one shall be taken, the other left."—Resume.

THE Transfiguration records the understanding that came to the three chosen apostles, revealing to them that "Soul unmolested" is the one and only Reality. The other conception that they had of the Master was eliminated in the understanding of him, transfigured and transformed. The race-consciousness of him as a mortal person, as a man of sorrows and acquainted with grief, was changed and corrected into their realization of him as glorious, radiant and perfect Soul.

Science has repeated this miracle of the Transfiguration. It has taken the old world of solid, dense and cumbersome matter and given us instead the understanding of a world that is living vibration, plastic and obedient to every conception in our mentality. Compared to the activity and energy that there is in radium, the virtue and the livingness of Spirit is infinitely greater.

Through the metaphysical sense, in moments growing more and more frequent, we catch understanding of each other. The old, plodding, blundering friend is gradually replaced by the scintillating, interesting individual who is revealing himself to us when we turn away from seeing through the glass darkly, using what Plato calls the "eyes of the Soul," see face to face.

Understanding of the type is the very texture and fiber of friendship. "Your pet companions are those who will go with you to your farthest illumination; they see things as you do. Evil in creation is nothing more than the inability of this illumination and realization to continue."—Burnell.

Silent Affirmation.

The universe is ALIVE and man, standing in the most high place of mental and spiritual initiative, can reach to its nethermost boundaries and set it athrill by powerful ideas.

Helen Rhodes Wallace.

November 30. THE GOOD SAMARITAN or LOVE THE HEALER AND BINDER. St. Luke 10, 25-37.

Bible Readings: St. Matt. 22, St. Mark 12, St. Luke 10.

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind and thy neighbor as thyself.* St. Luke 10, 27.

NEW THOUGHT GOLDEN TEXT: *And now abideth faith, hope, love, these three, but the greatest of these is love.* 1 Cor. 13, 13.

IN this parable of the Good Samaritan, the Master shows two important phases of Christianity: first, that religion without *active love* is no religion, and, second, that love is the motive power of all true healing.

Love expressed in treatment is the most effective love in the world, and also the strongest treatment. "Thought imbued with purity, truth and love is the most potent and desirable remedial agent on earth." The reason can be seen. Love is the *worship of the perfect* in the one loved. Our picture in consciousness is transferred to their consciousness and immediate healing is started. Our instinctive desire for a loved one when we are in trouble is simply our unconscious recognition that in love there is strength and cure.

Love is to our ordinary labors what the electric current is to the task of driving the street cars. It is the *power*. It is the Life-force making the work a wire on which it can complete its magnetic connection between two individuals. A great writer in England, Morris, was once asked to explain how he had attained so much in life. He gave the illuminating reply, "I have a friend."

We are social creatures. We are communing Gods. We need friends just as much as we need air and food. Friendship, comradeship, palship—these are big, sacred words in life. They are the doors of the house of reality. When we pass through these doors, we find the place of Transfiguration, where we not only see others as they really are but also discover what manner of men we are ourselves.

Silent Affirmation.

If you want to have friends, you will have to be a friend. If you want to see good in other people, you will have to let them see good in you.

Claude Allen McKay.

December 7. THE MAN BORN BLIND or THE PERFECTION OF REALITY. St. John 9, 13-38.

Bible Readings: St. Matt. 5, St. John 9, Revelations 19.

GOLDEN TEXT: *One thing I know, that whereas I was blind, now I see.* St. John 9, 25.

NEW THOUGHT GOLDEN TEXT: *If any man be a worshipper of God, and do his will, him he heareth.* St. John 9, 31.

THE Master never created a seeing man out of a blind man, a healthy woman from a sick one, or a living Soul from a dead corpse. The Master realized that man was divine, energized by the Divine love, motivated by the perfect Spirit, identified at all times with perfect, unchanging Life.

But, through error, through giving power to appearances and authority to conditions, he could be deceived into believing that he, Soul, Spirit, could sin, suffer and die. His body which is his idea of himself, *reflects* his belief. It was simply this false belief, this fictitious conception that the Master corrected and the changed, corrected conception was immediately reflected in the material world.

But can thought, can belief, change anything as "set" as matter? Can understanding change diseased tissue into healthy tissue, decaying soft bone into bone that is hard and firm?

Poincare says, "We shall have to abandon the idea, so instinctively dear to us, that matter is the most stable thing in the universe, and to admit that all bodies whatever are a kind of explosive, decomposing with extreme slowness."

Is not this an answer? If matter is a kind of explosive, it is constantly changing, moulding itself according to the belief and understanding of the individual. He who is "worshipping God," Good, is constantly holding a Mental model of the highest good he can discern, and this mental model is reflected in the physical world about him.

Life is Spirit seeking self-expression, self-completion, self-fulfillment. The Master, in treating the man born blind, simply reminded him that God is greater than material laws, and Soul has dominion over all things. His concern was not with the material world, but with the beliefs in the man's heart, and when these were brought into harmony with Reality, the physical *automatically* reflected the understanding of completion.

Silent Affirmation.

We live in God, perfection here and now, and by feeling-knowing that perfection, we let God's will, the Good, be done on earth as it is in heaven.

An Italian's Prophecy of Peace

O PITY, O faith, O pure heart,
Of lying and ignorance the black colors
have faded.
Wickedness, deceit, lying, and wrangling, will
have burned out.
No longer will the lambs fear the wolves, nor
the herds the lion,

And let the people teach the tyrants to rule
well;
Laziness will cease and labors will become
A pleasure, when divided equally among many
friends.

—Campanella. (Quoted.)

The American School Department

Metaphysics

Christianity

Psychology

The Co-Operative Study Club

EVERY Subscriber to *Nautilus* is a member of this New Thought Co-operative Study Club without cost other than the \$1.00 for subscription to the magazine.

He becomes an Active Member of the C. S. C. (Co-operative Study Club) in full fellowship, by carrying on the study club work as given month by month, beginning it HERE AND NOW. Those who are faithful to the work will need no correspondence; they will find their questions answered in the silence. CLUB COMMUNION in the Silence aids all faithful members to the solution of their individual problems. Each for the Good of All and All for Each, the Heavenly Father "doing the works."

LOCAL STUDY CLUBS: Every Active Member of the C. S. C. may aid his friends and himself by forming a local C. S. C., thus entering into the complete benefits of Club Communion, by adding the PRACTICE, or EXPRESSION of Co-operative Study in groups, meditating and expressing together in divine freedom. Such Local C. S. Clubs should consist of from three to thirteen members, each of whom should be a subscriber to *Nautilus*; all of whom may, however, be served by one subscription, if deemed necessary.

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Key Thoughts for Meditation Taken From the Lesson

WEEK OF NOVEMBER 2: Through my mistake I advance.

WEEK OF NOVEMBER 9: I am never separated from Life.

WEEK OF NOVEMBER 16: I am the resurrection and the Life.

WEEK OF NOVEMBER 23: As God is love, so am I love.

WEEK OF NOVEMBER 30: Love purifies and heals me.

THE TRUE KEY TO SPIRITUAL HEALING

11. HINDRANCES.

BY PAUL ELLSWORTH.

OFTEN the seeking soul, apparently thwarted in his attempt to go forward along the path of spiritual evolution, cries out in confusion and protest. He feels that when he would do good, evil is present with him. This recurrent motif of disharmony seems all wrong, seems unjust.

What he needs, however, is perspective and understanding. Trouble is always a detour from the main line of advance, and it always has a purpose. There are no accidents, no unfortunate complications, no mistakes. Nothing comes by chance; and if you are living by principle, every event of your life is ordered by God. For this reason trouble is always an individual and specific matter, always is rooted in a definite condition within the ego which experiences it.

In spite of this fact of the particularity of each disagreeable experience, there are several big general principles which can be used in finding the solution of the individual problem. First among these in importance to the student of applied spiritual science is the matter of *indirect suggestion*. When the seeker complains that he is living consistently according to his understanding of principle and that nevertheless "evil" comes into his life, it will be well for him to consider whether some of the apparently unimportant thoughts or actions of his life do not logically imply just those forms of "evil" which are coming to him.

Consider one of the major instances of the working of indirect suggestion. Without thinking much about the matter, the seeker feels himself to be part of the material universe. He has a physical body, which is composed of resistant material similar in many of its attributes to the physical materials he sees around him. He is subject to the law of gravity. Fire will burn him, just as it will burn straw or wood. It is not necessary for him to go through this course of analogical thinking *consciously*. He may and probably does come to these conclusions in an almost unconscious fashion. He absorbs them from experience, and from the words and thoughts of his companions.

The belief in the transcendent reality of the physical world, the creation, seems unimportant. Nevertheless from it spring many ills and limitations. If you are material in your basic nature, you are part of the creation, and hence are subject to its so-called "laws." Among these are change, disintegration, accident, eventually death. By absorbing this false belief in yourself as material and creation, rather than spiritual and creator, eventually you come to feel yourself an isolated unit, opposed by the massed power of the material universe. It may be accepted as axiomatic in spiritual science that any manner of living which tends to build up a consciousness of separateness and isolation, makes eventually for trouble, for disaster.

The remedy for this particular indirect suggestion is to get back to principle. Remember the nature of creation, and your own place in it. Then take time daily to build up a consciousness of your own direct connection with God. In this work you can profitably use the master affirmation, "I am the resurrection and the life! He who believeth in me, though he were dead, yet shall he live!" Repeat the entire formula again and again, realizing earnestly that *this* is your true nature, and that everything less than this is simply a dream of your sleeping, mortal consciousness. It is a distortion of truth, caused by looking through the mists of illusion.

A second indirect suggestion of great importance to the student of spiritual science is that of dislike, ill-will, animosity. Now we are treading on dangerous ground; for the individual who has one of these secret plagues in his consciousness will be tempted at once to react, to begin to say: "Do you mean to tell me I must forgive and be kind to So-and-So, who injured me so cruelly and who is unrepentant?"

Yes, that is exactly what we must say if we are to be honest. Dislike and enmity are powerful centers of indirect suggestion. They affirm the validity of the false law of hate and of revenge. The true law is that as God is love, your love must go forth without let or hindrance, without limitation or proviso, to every living creature *if you want to express the God consciousness*. Don't let any false sense of "justice" hinder you. Don't fool yourself by saying, "I'm not perfect, but I wouldn't do such a thing! I always try to be fair, at any rate!" That is just a subterfuge. There is no exception to the law that you must love, love, love; not sentimentally, but with a serene sanity which expresses itself in practical ways.

This sort of love is in itself a wonderful heal-

ing force. *It will heal you, if you need healing.* The indirect suggestion of hate stirs up discord within your body cells. It spreads to your heart and to your stomach by the process of induction—is induced in these organs by proximity. Love sets up a purifying current, which soon sweeps these disturbances away. *And it will heal those with whom you come into contact*, when you really become an expert in this branch of spiritual science. The adept who masters the cobra and the tiger does so not through hypnotic power—not through the law of fear or of brute power—but through the inductive power of his own great love, which throbs within him as his spiritual heart-beat.

Practice this kind of love. Think about it. Affirm yourself as being the very actuality of it. And then give it expression. Quit thinking scandal or gossip. Quit nagging, scolding, complaining. Learn to laugh from the heart. Laughing from the head—from a sense of the ludicrous—isn't what you want. Go deeper, and persist.

These are two examples of the working of indirect suggestion in the life of the seeker. Eventually the initiate comes to look upon this apparently antagonistic principle as one of his best friends, for it carries with it the necessity of integrity or wholeness of consciousness. If there is in the unconscious mind reservoir any belief in imperfection or separateness, this hidden snag will sooner or later bring itself to the attention of the student by its disturbing effects. It is an unperceived planet, manifesting itself only by its effects on other planetary bodies which come within the range of its magnetism. And when these disturbing effects are perceived, the student who is wise begins to look for the center from which they emanate: an indirect suggestion of imperfection, buried in the deeper racial mind.

Sung-Danced Spiritual

By FLORENS FOLSOM

DID you ever hear of Sisyphus,
Who rolled a stone uphill?
It kept a-rolling back on him,
A-bowling back an' back on him,
Jus' like a giant pill.

*O Sisyphus, O Sisyphus,
I think, that you are jus' like us!*

We start to haul our lives uphill
And the job is hard enough;
But we make it harder, all we can;
However cannily we plan,
We treat ourselves too rough.

Why clamp a brake on all our wheels
When at a stiff upgrade?—
But we do that; O, we do that
When we frown an' scowl, an' kick the cat;
Are angry; are afraid.

We cramp a brake on every wheel
Of our life and of our soul,
When we are mean, when we are cross.—
Why all our striving double-cross,
Why drive back from our goal?

*O Sisyphus, in Hades you
When you rolled your stone. And we're there,
too!*

THE reliance on authority measures the decline
of religion, the withdrawal of the soul.—
EMERSON.



Things That Make For Success

And for the advancement of the individual in all ways. This is a correspondence department of success ways and means, conducted by the Editors and contributed to by NAUTILUS readers everywhere.

To Correspondents

Prizes for the Best Letters to This Department

Have you discovered something that makes for success?

Tell us about it and perhaps you will win a prize.

To the writer of the most helpful success letter published in this department each month we will send NAUTILUS for 3 years. Or, 3 yearly subscriptions to separate addresses if preferred.

To the writer of the most helpful letter printed in each six months period, we will send \$5 in cash, in addition to the subscriptions. Prize winners announced each month for preceding month.

Letters should be concise, plainly written on one side of paper only, and not mixed with other matters of any sort.

—THE EDITORS.

Success Letter No. 958.

SUGGESTION DURING SLEEP HELPS A BACKWARD CHILD.

I want to tell you of my first conscious thought demonstration; I say conscious because I now realize that at different times in my life I have demonstrated unintentionally, but did not know what to call it. I am a teacher, and, as you can perhaps imagine, have many perplexing problems to solve—seldom two alike.

A few months ago, I was called to fill a vacancy. While calling at a home to obtain a boarding place, the lady said, "My oldest girl here just can't learn arithmetic. She is very nervous, and the last teacher put her too far ahead. I wish you would put her back."

I assured her that I was confident in my ability to help her understand, as never during my sixteen years of teaching had I found a child with whom I had failed in my attempt to teach arithmetic. She said that she hoped I could, but she still doubted, because this girl just could not understand.

Monday morning came; I gave out the books, and, as I knew Pauline would be expecting me

to attack her from the arithmetical standpoint and would be nerved up for the occasion, I decided to study my patient before giving her arithmetic, and assigned a reading lesson. She showed no more nervousness than is ordinarily displayed by pupils the first day. She got the thought and expressed her ideas clearly. Next came spelling, in which she showed unusual ability. After recess I assigned arithmetic lessons. To be sure, Pauline appeared pitably nervous. Her face flushed; she became very red around her tear-dimmed eyes; her hands trembled to the extent that her figures were made of wavy lines. I could see that all the other pupils had been allowed to stop their work and listen, and evidently were of the same opinion as her mother. Pauline had a dread of anyone hearing what she said, and became hoarse when she tried to speak. It was a very short time until the other children thoroughly understood that they were expected to attend only to their own affairs, and we could take up her arithmetic recitation without an audience.

Sometimes I would sit with her; sometimes she would sit at my desk, where I could give her my constant attention. I have to admit that at times she was very exasperating—her replies to my inquiries, nine out of ten, were meaningless. This condition existed in arithmetic only; and as often as the days came, so often was her physical aspect similar to that described above.

I used every old device I could think of, and thought of many new ones in my attempt to clear her difficulties.

Every day I worked myself up to a sweat, explaining. It seemed my head would burst with exasperation. I knew the child did the best she could, and thinking perhaps she could think more clearly if left by herself to reflect, I would often say, "Now you think about this and I'll be back." Being of a very sensitive nature, I thought, too, perhaps she felt, in a measure, the pent-up impatience which I had resolved to hide.

Each succeeding day proved the futility of the

previous day's work. She was a puzzle to me. Failure was knocking at my very door.

One evening her mother said, "How is Pauline getting along in her arithmetic?" (and without giving me a chance to reply) "She never says anything at home, but I've heard that you are very impatient with her; she is so nervous. I'd rather you wouldn't try to teach her arithmetic. I don't want her punished every day."

You may believe this aroused all the indignation in my nature! To have this said when I had never punished her and had been patient and calm to the last degree.

I found the source of her information and decided that my determined earnestness of purpose, when explaining to her had been mistaken for impatience.

In reply, I declared that I could see an improvement. I said, "Pauline is not dull; she is bright in her other studies; all that ails her is—she has been taught to think she is dull, and cannot understand arithmetic. She is poisoned by the failure thought which you, all the pupils and the whole neighborhood hold for her. Furthermore, I am going to teach her arithmetic, because I have no authority to do otherwise!"

She looked angry, and so did I. I went to my room to cool off and to pick up the fragments of mind shattered by the shot that I "had been impatient."

It took me some time to restore my usual equanimity. Finally I picked up the November, 1923, *Nautilus*, just happened to open to page 40, and there in the "Department of Consultation and Suggestion," in reply to "W. B. M.," my eyes lit on the words, "How Children are Helped by Suggestion During Sleep."

I read the article, and then made up my mind what I would say. Pauline was asleep in the room beneath mine. I imagined that I stood by her bedside, bending over her. I affirmed: "Pauline, you are not nervous; you have a healthy mind to understand arithmetic; you have no fear of failure; your God Mind will solve your problems." Then I undressed and went to bed; resolved to awake at 2 o'clock to say the same words over. When I awoke, it seemed to me that my affirmation had actually been realized. A sense of triumph seemed to pervade my whole being, and I again affirmed the same thoughts, whispering the words, over and over, until I finally fell asleep.

When morning came I never gave her a thought. We went to school, as usual. When the arithmetic period came she was a changed child. All the apparent signs of nervousness were gone, her hands ceased to shake, her mind was clear, and she answered my questions with amazing correctness. My first thought was to write to *Nautilus*, but I decided to wait and see whether results were permanent. I continued to demonstrate, and for the remaining two months that I was there, she continued to improve daily, often working from one-half to three pages of problems a day.

I am very grateful for *Nautilus*, and I hope, with study, to be able to apply all the principles set forth in its wonderful teachings. I also wish that every struggling school teacher might know of the benefit to be derived from the application of New Thought principles.—Mrs. I. Y., Mont.

Success Letter No. 959.

HOW AN UNHAPPY HOME WAS MADE
HAPPY AND A TUMOR HEALED
BY NEW THOUGHT.

I was tired, and longed for rest and a home. So, when a man offered me both I married him. The first five years of my married life seem to me now unreal—like some hideous dream.

Children came, which added to our difficulties. Had it not been for the habit of study which I had formed, I don't know what I should have done. I wished for a mother as I never had before. I thought of running away, but fear of being caught prevented that. I thought of worse things than running away, but thoughts of my children stayed my hand.

Finally I schooled myself to quit thinking or even speaking of my husband. We never went out together and had no use for each other's friends.

We took the Portland, Oregon, "Evening Telegram." Eleanor F. Baldwin was editor of the Woman's Page. Through her written word she taught me of New Thought, and how to go into the Silence. I began practicing New Thought, and asked the Spirit to guide me in my home life. I thought a way would open for me to leave my husband, whom I hated so that I would not touch a thing he had handled if I could avoid it.

The Spirit told me to notice my sullen disposition, and one by one my many faults were called to my notice. I was told I was ruining the disposition of my children, and that a readjustment must begin with me, that I should pity my husband for marrying a girl who did not love him; that I never had given him a loving look, and many more things. My! but I was raw material!

As soon as my eyes were opened I began practicing loving my poor husband. I praised him every chance I had. He had worked so hard for the children and me, and I was not trying to teach them to love and appreciate him.

I was surprised to learn that my husband had many virtues. He began to see that I loved him and was so pleased and happy, and began to mend his ways now that I taught the children to love papa, because he worked so hard for us and loved us so much.

I wish I were gifted so I might explain it to all people with unhappy homes, but I can't. You must learn to go into the Silence and the Spirit will teach you lessons adapted to your case as no one else can.

After I began to make myself over—a new woman in Christ—I forgot to notice my husband's faults. They ceased to be any of my business. I affirmed every hour of the day, "I love my husband, the father of my children. He loved me when no one else in the world did. He is a good man." And it has all come true.

We have been wonderfully prosperous lately, the realization of another affirmation. We have a pretty home. The children go to school and during my spare hours I study art. I have sold twelve pictures for from three dollars up to \$25. I teach a few girls privately, and enjoy it all so much.

A few years ago I had an operation for tumors.

Another followed a short time later, and a third tumor made its appearance about the time I began practicing New Thought. I told the doctor I thought I would wait and think this tumor over. It vanished. I am well, but not strong. I have years of wrong teaching to overcome, and new adjustments are continually presenting themselves to be made by New Thought. My husband does not believe in New Thought, but he is rapidly changing in many ways, and I know he will in this.

This is the way I do: I go into the Silence, where I sense the right. When I am sure it is approved by the Spirit I create an affirmation which I repeat whenever the wrong thought presents itself, and my desire materializes according to my earnestness. I have longed for many things but mostly for the spiritual, and all these other things have been added because my Heavenly Father knows I need them. Ah! no power in society can keep one down (if he goes at it in the right way) in the knowledge worth while, virtue and influence, excepting the power of his own consent.

One more thing comes to my mind that I must tell. About a year ago we bought a hill cattle ranch. My husband said it was an easy way to make money, so we fixed up to make it our future home. It was such a lonely place. For weeks at a time I did not see a woman, and during the long winter we were kept at home and in the house. It seemed useless, but I went to work without saying a word. In a few weeks we lost several yearlings with black leg. My husband was not well, and one day he said, "I am going to have a sale and sell this ranch, stock and all."

A man near wished to rent it, so we were safe in selling the stock. The day of our sale it stormed all morning and my husband was frantic. I went about preparing lunch for the sale, and affirming "People will come because they can't work, and buy everything we have to sell." And they did. The sale amounted to \$4,000, \$900 more than we expected. The day after the sale we sold the ranch for \$2,000 more than we paid, eight months before.

I never talk New Thought unless intuition urges me to, but I live it, and it gives me peace, poise and joy unspeakable. If I tell of an affirmation, as I have a few times, I lose power and grip. I only write you from my heart, hoping to help someone who needs it.—J. P. C., Mont.

Success Letter No. 960.

HOW I GOT A POSITION LIKE THE ONE I VISUALIZED.

Two years ago I sent for *Nautilus*. At the time I was doing very well, but I just wanted *Nautilus*, for somewhere in my travels I had read it and found it good. Soon afterward I was taken ill, and neuritis made me helpless for two weeks. Right there I used New Thought, repeating "God's love heals me and makes me whole."

In three weeks I was able to go back to work. I found the firm was changing hands and the new owners had their own clerks and typists. I was frantic, but calmed myself by the thought, "God knows ten thousand ways in which I can make

my way." (I am absolutely dependent on myself for my bread and butter). Another attack of neuritis followed, and the doctor said I *must* leave the office and get in the open. I had been in office work for twenty years. So I just trusted and said, "God is making me physically fit to do everything my hands find to do, and God is leading me to the right position, among the right people and the right salary."

And dear Elizabeth and William, I am today and have been for some time in the exact position I had pictured that I wanted—companion and chaperon to a young lady. (As I could not work in an office I had pictured myself with a position in a private home or secretary to some lady.) I have a beautiful home, good salary and am treated just like one of the family.—G. C.

Success Letter No. 961.

A WIFE HELPS HER HUSBAND'S BUSINESS.

When my attention was brought to an advertisement for *Nautilus* last November, my husband's business was about to go under, and it almost seemed as if that first copy was written for me.

I went to work demonstrating as described, and there was almost an immediate change for the better. At Christmas time I got very busy and neglected my study a bit, and it began to go down again, so I started treating again, and things are going well once more.

I was afraid my daughter was going to have an unhappy Christmas time, because of an unfortunate love affair, so I began to demonstrate for her to have a happy time, and it seemed as if people came up out of the nowhere to do nice things for her.

I cannot express enough gratitude for what New Thought has done for me.—Mrs. G. A. P.

THE PRIZE WINNER for October *Nautilus* is Mrs. K. S. C., who wrote Success Letter No. 956. We shall be glad to send the prize of three subscriptions wherever the winner directs.—C. H. S.

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—Elizabeth Towne.



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AND WILLIAM E. TOWNE

*"O wad some power the giftie gie us,
To see ourselves as ithers see us,
It wad frae mony a blunder free us
And foolish notion."*

We answer in this department the 1001 personal problems that are put to us—as far as space and time hold out. And we make one answer do for more than one questioner when possible. Letters that demand reply by letter should be accompanied by at least \$5.00 in payment. We would answer every letter gratis if it were humanly possible. We MUST curtail, hence the charge for querists who feel they cannot await their answers in these columns. To insure careful attention in our office write "Family Counsel" at head of sheet, and write your subscription order or other business on a separate sheet.—ELIZABETH TOWNE.

R. X. B.—Your own deep desire is the best guide as to what you should read and study. Follow that desire. Put your attention and interest into whatever you undertake, in either study or work, and do not allow yourself to be sidetracked by those around you. Evidently right now you are the victim of a divided mind because you have allowed yourself to be hypnotized by others. You can never find happiness until you follow your own deep convictions. To try to give ear to everyone about you is to become distracted—that is, to allow your psychic energy to be split into many different streams, so that you do not think and act with a united mind and in an efficient, effective manner. You are like the circus clown who starts to do something, only to abandon it for something else before he really begins. If you will take up some definite study along New Thought lines, and give your whole attention and interest to it until you have exhausted its possibilities, it will help you. Study the Landone articles now being published in *Nautilus*. They may serve to enlighten you as to why you do not get results from affirmation. To affirm with your intellect while your imagination works actively in producing mental pictures that are the exact opposite of the affirmation, and while the mind is filled with doubt of that which is affirmed, will not get you anywhere. So word your affirmations that they will seem reasonable to the conscious mind and not be contradicted by the imagination.

J. C. M.—"Going into the silence" is nothing more nor less than mental and physical relaxation. This condition favors what psychologists term the "outcropping" of the subconscious mind, which is essential to the successful use of suggestion or auto-suggestion. Going into the silence can, of course, be carried to extremes, like any other practice, so that it may become injurious. Silent concentration is a misnomer. How could concentration be anything else but "silent"? The ability

to concentrate upon the particular activity in which one is engaged, is largely determined through the control of the attention. Direct the attention upon the work in hand and interest will follow. The ability to concentrate is also largely dependent upon a united mind, free from severe mental conflicts and complexes. If the mind is divided, the stream of psychic energy split, by inner conflicts, the concentration is also weak and divided. Attention, interest, concentration, are all stimulated by the imagination. Use your imagination to create an atmosphere of interest about your work. Search out, in your thought, the connection between your personal work and the rest of the world. Meditate upon ways and means by which you may extend your work or increase your efficiency, or make your work lead to some other more desirable activity.

M. J. K.—Do not fight the tendency to day-dream while you work, nor make an effort of the will against it. Instead, make your work a concentrating point for your attention, and interest will follow. Perhaps your work is largely mechanical and you may think it difficult to take a real interest in it. If you will use your imagination and keep in mind the idea that you are going to make your work a means of *self-expression*, a means by which your subconscious energy can find expression in outward activity, it will help. At present you dream while you work because only a small part of your mind is enlisted in what you are doing. You have held the idea that your work is not interesting (which is only natural and for which you should not blame yourself) and this has acted as an inhibition upon your interest and prevented your subconscious energy from flowing out into expression. Interest in your work will FREE your subconscious energy into objective expression. This will eliminate the day dreams because it will divert the psychic energy from which they are created and utilize it more constructively in your work. Do not allow it to worry you if you do not get perfect results at first. You will find still further help through the use of suggestion. When you go to bed at night and the first moment you awake in the morning, repeat about twenty times an affirmation similar to this: "Day by day, in every way, I become more and more interested in my work."

MRS. L. C.—Possibly your dream dramatized a condition relating to the love instinct. It was, of course, symbolical, and it may have had little connection with anything in your conscious life. The men were probably a symbol of fear, or uneasiness, regarding the strength of this instinct within yourself, and a struggle to sublimate it to highest uses. The children and flowers probably indicated victory in your efforts, or a resolution of the conflict in your own mind. Whether or not the above is a true indication of the psychological significance of your dream, if it continues to recur over a period of time it would indicate an inner conflict of some kind that should be brought into consciousness and settled by finding some solution that the conscious mind can accept and act upon.

—don't "eat ashes"!

White bread, cured meats, plain water, etc., are "ashes," i. e., devitalized foods. The pure fuel is whole grains, fresh meats, raw fruits and vegetables, nuts, dairy produce, etc.

A furnace that has been fed ashes for years may, perhaps, have supplied a flickering flame. Immediately when good fuel is supplied it yields heat.

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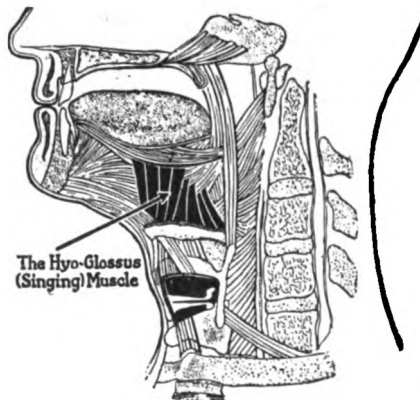
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When this letter caused me to look back to the struggling self, who turned to you for help during that time I suffered too deep for words I can only be amazed, and wonder what the future may yet hold.—D. G. Y.

Words cannot express my gratitude to you for what you have done. I was a wreck, mentally and physically, four months ago when I picked up the magazine and found your good name and address. While in Buffalo I called at the office of the surgeon who wanted to operate on me for the removal of the fibroid growth four months ago. I asked him to make an examination and he did so and was astonished to find the growth only one half the size it was when he made the first examination. He also said I had gained wonderfully in strength and health.—O. E. W.

Dr. Leavitt, you have made a wonderful girl of me. I have overcome all my bad habits and that alone has made me happy.—A. K.

I know I would have gone under but for your help, and I will never cease to praise your work and will refer others to you.—M. B.

I really do not feel one bit of the weakness I was bothered with when I fell into your hands. I feel better than I have felt in years. I am so happy too.—A. L.

You certainly have been a wonderful help to me and I only wish that other fellows who have experienced the tyranny of fear may learn of you and place themselves in your hands. They will never regret it.—O. L. J. F.

I know that you will be glad to hear that I have been given a new position here in the Provincial Government Offices, where I have been working. I am now _____, a position of considerable responsibility. Three months ago I would not have felt capable of handling the work but now I do, thanks to the help I have received from you.—O. L. F.

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Lay aside all doubt for a moment; don't condemn me or my methods without a hearing. Don't let fear rob you of the greatest blessings in life; but give me a chance to demonstrate. A man or woman who refuses to try, on account of fear, is doomed until he or she lays aside that fear. Don't let past failures bring you to a standstill. I would rather move forward, even though I made an occasional mistake, than to, through discouragement or fear, stand still. There are very few truly hopeless cases today with the new discoveries which have been made along curative and corrective lines. I have studied all natural methods, both in this country and abroad, and I apply only those things which NATURE has furnished us to USE. I long ago gave up the general practice of medicine, realizing that it was too limited in its scope and too dogmatic. I CAN SERVE YOU IN A SANE, SCIENTIFIC, WONDERFUL WAY. Will you give me your confidence?

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Catarrh, Etc.

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Mucus-Making Foods

In its passage through the body mucus is secreted in various organs, causing disease. The effects or symptoms are then named variously according to location, but the source of the trouble is the same—fermentation, chiefly from butter, cheese, cream, fat, oil, salt, etc., when used beyond your capacity, or in wrong combinations.

100 Names for 1 Disease

Mucus causes catarrh of the eyes (conjunctivitis), of the nose (rhinitis), of the ears (otitis), deafness, of the bronchial tubes (bronchitis, asthma), of the lungs (tuberculosis), of the stomach (gastritis), of the appendix (appendicitis), of the bowels (colitis), etc.

Correct Eating Cures



Pure juice from grapefruit, without sugar, and pure tomato juice, berries, etc., when used as freely as water and combined with adequate quantities of brain-and-nerve nourishing foods with stimulative and laxative vegetables, can prepare your blood for dissolving mucus.

Fresh fruit acids clean a stomach that is suffering from mucus or acidity. Hyperacidity, acidosis, is produced by mucus from fermenting foods, just as vinegar is made from fermenting sugar, grapes and fruits. But fresh fruit acid when correctly combined is always beneficial.

Objectionable features of catarrh are expectoration, "hawking," "running nose." In a singer or speaker, a career, a life work is ruined by a little siccous matter on the vocal cords producing hoarseness, forfeited engagements, missed opportunities, etc. Deafness hinders advancement in business. Noises in the head make the sufferer irritable, and irrational.

Tubercular Catarrh

A deposit of mucus in lungs is often suppressed by medicine made from coal tar derivatives. The cough is sometimes quieted, but the mucus remains to form the seat of tuberculosis.

Why Envy the Live-Wire?

Mucus when present in large quantities prevents the nerves from assimilating their due nutriment. It is a cause of undue fatigue.

Stop using mucus-making foods and learn to take brain-and-nerve foods, etc. Build yourself into a go-getter, a live-wire, an untiring person, internally clean, who turns work into pleasure.

One pupil wrote: "No mucus, voice stronger, head clear as a bell, gained 20 pounds, and now earn four times as much." Educational Booklet 18 Cents. Sworn statements. Over 6,000 pupils.

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- How to give your ideal a heart of desire, a body of substance and an impulse of action. (Page 37.)

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